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The Gospel among the red men

THE GOSPEL AMONG THE RED MEN

LONE WOLF, THE FAMOUS KIOWA CHIEF, A CHRISTIAN LEADER.

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The Gospel Among The Red Men

The History of Southern Baptist Indian Missions

ROBERT HAMILTON

NASHVILLE, TENNESSEE
SUNDAY SCHOOL BOARD
OF THE
SOUTHERN BAPTIST CONVENTION

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DEDICATION

SO far as I know, a history of Baptist missions to the Indians in the South has never been written. It seems due the noble men and women who from time to time have heard the call of God to service among the aborigines of their country, that their story should be told. They laid their all upon the altar, and amid dangers, hardships, and loneliness entered the wilderness, took their families into climates reeking with malaria, far from friends and relatives, deprived of social amenities; were separated from their children for years during their school ages; traveled in primitive fashion through woods and over prairies, often over all but impassable trails, across unbridged streams, through rain and blizzard, dust and blistering sun, that the Indians might know Jesus.

They were impelled by no other motive than that of being faithful to him whose they were and whom they served. I have no word of censure for those who found it too hard and returned to the States. All honor to those who continued through long years of faithful service, and counted it a joy to have fellowship with him in his suffering, well knowing that if they would save others, they could not save themselves. In the annals of Indian missions it is recorded again and again, "After but a year of service, he (or she) entered into rest."

The graves of the early missionaries to the Indians, often in lonely or neglected places, are mute testimonials that they were faithful unto death. I count it a rare privilege to have had the honor to gather from many sources the fragments of records; and this information, combined with the knowledge resulting from more than thirty years of personal observation and fellowship with these noble men and women of God, is now to be published as a permanent record of the story of their work.

To these, together with the kindly secretaries and Home Mission Board members, whose sympathy and counsel were like balm to the often tired and troubled spirits of those in the field, to the churches who, by their prayers and gifts, were fellow helpers to the truth, I dedicate this book.

THE AUTHOR.

INTRODUCTION

From these annals has come the story of these pages, from the reports of the years, from letters and diaries, from Government bulletins and the yellowed pages of pioneer histories.

The following volumes have been of especial value in making the record accurate and interesting:

Handbook of American Indians, Bulletin 30, Part 1-2, edited by F. W. Hodge, of the Bureau of American Ethnology, and published by the Government Printing Office, Washington, D. C., in 1907.

Indian Sign Language, by W. P. Clark, published by L. R. Hammersley & Co., Philadelphia, Pa., in 1885.

Poor Lo, by Walter N. Wyeth, D.D., published by W. N. Wyeth, Philadelphia, Pa., in 1896.

History of Oklahoma, by James B. Thoburn, published by the American Historical Society, Chicago and New York, in 1916.

History of Kentucky Baptists, J. H. Spencer, published by Spencer & Co.

Lights on Oklahoma History, by Charles Evans, A.M., LL.D., published by Harlow Publishing Co., in Oklahoma City, Okla.

The Red Man in the United States, by Lindquist, published by Doran.

Minutes of the Home Mission Board, Southern Baptist Convention, 1845-1928. Files of "Home Field," published by H. M. B., 1905-1918.

Most of these books are now out of print, and it is an especial privilege to bring the record their pages have preserved into a form again available to the student of missions among the Indian tribes of our Southland. Some of this record is from the personal experience of my own years among the Indian tribes of the West, much from the testimony of fellow missionaries. To all these I make grateful acknowledgment of my debt.

ROBERT HAMILTON.

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Back row, left to right: Waken Iron, S. S. Supt., and tithing deacon; John Whitehorn, church treasurer.

Front row, left to right: Raymond Redcorn, church clerk and tithing deacon; Orlando Kenworthy, for many years our interpreter.

CHAPTER I

THE INDIANS AND THE MISSIONARY ENTERPRISE

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I. THE INDIANS OF THE SOUTH

The Red people of America were called Indians by the discoverers because of the mistaken idea that this continent was a portion of India, and the name persisted. Where they came from, and how they came, is one of the mysteries yet unsolved. There are many theories advanced and stoutly contended for by their advocates, but none with satisfactory proof or logic. That they are the ten lost tribes of Israel is fantastic and untenable because of their lack of a knowledge of metals and the useful arts. Besides, there are many evidences that the Indians were here before Abraham left Chaldea. That they came from China or Japan by way of Behring Strait has a show of reason; but color, racial characteristics, linguistic and religious similarities are lacking.

The Indians are not a vanishing race.

> "Lo, the poor Indian, with his face to the west,
> Reading his destiny in the setting sun"

is good poetry, but not true. It is believed by those who are in a position to know that there are more Indians now than when Columbus discovered America. According to the latest authority (1926), there are thirty million in the world; 350,000 in the United States, exclusive of Alaska. In the South there are more than 200,000. In Oklahoma alone there are 120,000. It is true that some tribes have become extinct. Others have decreased, some are only holding their own, but others are increasing rapidly.

The Indian was forcibly taken from his native haunts and manner of life and made to live in the white man's way. For a while he seemed about to perish under such treatment. But he is learning to live in the white man's fashion, and the more kindly attitude of a friendly and intelligent governmental administration is bringing him into his own as a part of our national life. The Government appropriated $700,000 for health work among Indians in 1925. The Indian Department maintains eighty-two hospitals, employs 186 physicians and 124 nurses. A splendid system of schools has been established, primary schools for each tribe and great boarding high schools with splendid equipment. Sanitation and health rules are taught in all these schools. Better living conditions prevail everywhere. Indian youth is ambitious and intelligent, and the Indian of the next generation will be able to give a good account of himself in the political, economic, and cultural life of our nation.

The general idea prevails that the Indians are nationally united in language, government, and customs. This is erroneous. We must think of the Indian race as it is divided into tribes, with each tribe having its own language, type of government and customs, these being often widely different from those found in any other tribe, just as there is found in the Caucasian race a hundred different peoples. There is scant evidence of racial unity even among the tribes themselves. If they all came from a common stock, it was so remote that few, if any, words of common use persist among the tribes. A few of the tribes use a similar language, as the Pawnees and Wichitas, the Osage and Poncas, the Sac and Fox and the Kickapoos. This suggests that they may be related, or, perhaps, it only means that they have been federated for protection against a common enemy. The Creeks and Seminoles speak the same language, because the Seminoles are a branch of the Creeks, the word "Seminole" meaning "runaway." The Choctaws and Chickasaws have been affiliated so long that the Chickasaws have lost their original language and now use that of the Choctaws.

Ideas of government differ widely among the different tribes. There were the great federations of the eastern tribes, with kings and sachems. Other tribes were ruled by hereditary or elected chiefs, while still other tribes were governed by a council of chiefs without a single designated ruler. Apparently no ambitious chieftain or warrior has ever arisen among them with a desire or hope to conquer and rule the whole Red Race.

Within the territory of the Southern Baptist Convention the Indian tribes are grouped generally into two great divisions. Those tribes which have had contact longest with the white man are known as the Civilized Tribes. These are the tribes of the Eastern section that have been moved by the Government to reservations in the West. These are the Cherokees, Delawares, Creeks, Seminoles, Choctaws, Chickasaws, Quapaws, and the Virginia tribes of the Powhatan Confederation. The Western Indians that so long successfully resisted the advance of the white man are known as the Blanket Tribes, from the fact that they wear the blanket rather than adopt the white man's manner of dress. This is but symbolic of the partial progress they have made in adapting themselves to the white man's civilization. Even in this there is marked difference in the progress made by the different tribes, some welcoming schools and modern innovations, others continuing to reproduce their ancient primitive modes of life in the midst of the bustling civilization all about them.

This absence of solidarity, while presenting an opportunity for the Christian faith, is not without its difficulties, in that the missionary must either master their languages or wait until, by education, the Indians learn his English. In the first instance, he cannot hope to become proficient in more than one Indian language in a normal lifetime, and that restricts his field of operation largely to the one tribe. In the second, it requires many years to supplant a language with another and make it of general use in a tribe.

In associations and church conferences where many tribes form a part, as many interpreters as tribes must be used. Those of each tribe are seated together about their interpreter, and often as many as six or seven interpreters, all talking at once, take the message as given by the preacher and repeat it, each in the tongue of his people.

It is one of the evidences of the divine nature of the gospel, and of the efficiency of the Holy Spirit to "guide into all truth," that the missionary to a primitive people, with an unskilled interpreter, can get the message to them, and the resultant surprising grasp they have of divine truth. We have tried in this book to trace through a century the stream of loving service which has flowed from hearts that have been touched by divine love and brought into fellowship with him who came to seek and to save the lost. To these children of nature on whose darkened lives the Sun of Righteousness had never risen with healing, to this people who have suffered at the hands of our race, the words of the poet, "Man's inhumanity to man has made countless millions mourn," apply in a very marked way. The dealings of our nation with the Indians have not always been Christian. But these things cannot be remedied now. Perhaps, they could not have been averted by the Christians then. Our duty is to the Indians who are now living at our very door, and who are willing to forget the past and are looking to us as stewards of God's manifold grace to lead them into a possession more lasting and more glorious than that which they have lost. Whole volumes could be written about the difficulties and failures, the mistakes, and the lassitude with which we have approached the task, but through it all has run a golden thread of consecration and faithfulness. Success and joy have attended and crowned the efforts of Baptist missions to the Indians of the South.

II. INDIAN RELIGIONS

The Indians are by nature religious, mystical, ritualistic, reverent. Their religious customs and beliefs are almost as varied as are their tribal traditions and dialects. However, there are a few fundamental beliefs and observances which seem to be quite general. The belief in and worship of the Great Spirit or Great Mystery seems quite universal, though few, if any, of the tribes confine their worship to this or any other one god. They do exalt him above all gods, and attribute to him the creation of all things. But there are other deities to be propitiated and worshiped.

When the missionaries came among the Cheyennes they found them using the term Ha-ah-ma Veo, meaning the White-Man-Above. When asked for an explanation, they said they had used the term, Mok-e-miheo, meaning Great Mystery, but since coming in contact with white men and observing their creative genius in building cities, railroads, and other wonderful things, they concluded that the great Creator must be a white man. The missionaries explained to them that God was not a white man, but a great Spirit, and suggested the use of the term formerly used by them as more accurately expressing the correct conception of him. The Sioux used the term Wakantanka, meaning Great Mystery. Other tribes, Manitou, others Wa-kon-da, all having the same meaning.

Some tribes worshiped gods of the four cardinal points of the compass, and sky and earth. When men smoke the long pipe together, the host, after filling the bowl with tobacco and before he puts it to his lips, points the stem east, west, north, south, then toward the sky and down toward the earth. They believe in a future life. The Happy Hunting Grounds have always been their goal, where life is eternal and everlasting spring abides, and game and wild fruits are abundant.

They also believe in sacrifices and offerings, intercession and substitutionary suffering. These constitute the missionary's approach to the Indian. Paul, in Athens, observed among a multiplicity of altars one erected to the Unknown God. "He whom ye ignorantly worship, him declare I unto you," he took for his text that memorable day on the Areopagus. So may the missionary today find a contact in age-old Indian beliefs.

Space will not permit mention of more than a few of the religions prevalent among some of the tribes of recent years. These cannot be described in greater detail than will give one an idea of the shadowing of the dawn of religious truths and of how pagan rituals and beliefs during the long dark period served to keep alive the instinct for religion until God should reveal himself to them through the glorious gospel of his Son, Jesus Christ.

The Sun Dance, perhaps the most ancient, is still practiced by the Cheyennes, Arapahoes, Sioux, Poncas, and, until recent years, by the Pawnees. It is held during July or August when the sun is most powerful. During the year, men under stress of some great danger or calamity make vows to participate in the Sun Dance. Sometimes it is when wife or child is sick and hovering near the borderland between life and death. In olden times it was when the warrior was going to battle, or sometimes, when absent from home, he dreamed of danger to his family.

An old Sioux Indian named Chased-by-Bears told Francis Dinsmore of his first Sun Dance vow. He was twenty-four years of age, when one day, far from his camp, he saw an Arickaree Indian riding a horse and leading another. Chased-by-Bears secreted himself near the trail, and as the Indian approached, he prayed to Wakantanka that he might succeed in killing the Arickaree and in leading his captured horses back to camp. He promised, if successful, to give of his flesh to the Great Spirit as an offering at the next Sun Dance. He was successful, and later in the day came into camp bringing with him the trophies of his adventure. He had it announced throughout the camp that by the help of Wakantanka he had made a successful coupe, and in recognition of it he made a vow to give a Sun Dance the following summer. Accordingly, the dance was given, and Chased by-Bears used the identical lariat with which he led home the horses to torture himself by fastening it in an incision made in the flesh of his right shoulder.

During the same year, Chased-by-Bears went out with a war party of twenty soldiers. As they approached the enemy, some of the soldiers came to him and requested that as they were in great danger they wished him to speak for them a vow to participate in the next Sun Dance. Each man came alone, bringing some gift, or stating what offering he would make. One man stated that, if successful, he would give his whole body suspended by cuttings made in his flesh, a rawhide thong passed under muscles and secured to an overhanging limb or cross-beam, thus suspending his full weight in mid-air. Just at sunrise next morning, Chased-by-Bears had the men stand before him. Standing behind them, with right hand raised and facing the east, he offered a prayer to Wakantanka. In his prayer he stated that these men had requested him to make this vow for them, imploring pity for them and their families, since they were now between life and death. Should he enable them to conquer their enemies and take home horses and many scalps, they would each participate in the Sun Dance and make a suitable offering at the proper time. They were successful, and Chased-by-Bears saw that each fulfilled his vow, he himself doing the cutting in their flesh. When the vows were made it was published throughout the camp by a crier, and the leader saw that they were fulfilled.

The Sun Dance takes place after this manner. The tribe is usually in camp about two weeks, camped in a large circle with opening toward the east, each band or division of the tribe being allotted a place in the circle in which to camp during the sacred days while certain ceremonies are being enacted. No person or animal is permitted to cross from one point of the circle to the other, thus coming between the medicine tent and the east. Horses and dogs are frequently shot when attempting to cross, and it is thought predestinated that some dire calamity would overtake the owner of such stock.

Within the circle, near the west portion, the sacred medicine tent is placed. In this are kept the sacred relics, and only the priest and those initiated into the mysteries are permitted to enter. Some days are spent by them in ceremonies. An intercessor is chosen whose life is blameless. Young men are selected to look out a suitable tree to make the center pole of the temple or Sun Dance lodge. Young women of good character are designated to cut it down. These persons are called to stand before the sacred tepee while the High Priest comes out and, with hands raised, blesses them, giving them advice and instructions. The tree is to be of suitable size, having no blemishes. Especially are they to avoid selecting one on which there are marks of having been struck by lightning or hacked by profane hands. The young women are admonished that the tree must be cut down by them only, the limbs and branches cut away, care being used not to touch it with their hands or any other part of their bodies. This same rule must be observed while it is being brought to the camp and placed in position.

The young warriors proceed to the woods, followed at a respectful distance by the young women. Search is made until a suitable tree is found. The warriors then call to the women and indicate the tree selected, and return to report the find. The young women cut and prepare the pole and also return and report. Some warriors from each band are then selected to bring in the sacred pole, and afterwards to bring in sufficient poles and leafy branches to erect each his portion of the lodge. Having been assembled before the tepee and instructed and blessed by a priest, the whole company enters the wood, and having found the sacred pole they loop two long ropes about it; to these other ropes are attached, and as many as can get hold drag the tree into the camp, marching, praying, and crying. No frivolity is indulged in. The people stand watching at a respectful distance. Arriving at the place selected for the lodge, a hole is dug and the forked pole erected and dropped into it amid much congratulatory shouting. This accomplished, the warriors return to the woods and hurriedly prepare and bring their quota, and erect their portion, as there is considerable rivalry as to which band can first complete their portion of the lodge.

While this is being done by the warriors, the priests prepare the sacred bundle to be placed in the forks of the pole, which is the central object during the dance. The eyes of the dancers are upon this bundle continually while dancing. What it contains is known only to the initiated. The center covering is a portion of a buffalo robe. An altar is placed within the west side of the lodge around which the priests sit. Frequently they speak and harangue the people. The intercessor prays and leads in the songs which are accompanied by the beating of a drum, about which the official drummers sit. The dancers are stripped and painted, wearing only a breech-cloth, exposed portions of their bodies greased to prevent sunburn. A meal is eaten before beginning the dance, after which no more is eaten until the third day, when it is finished. During the day there are frequent intermissions for rest when water is given them to drink. They dance standing with their eyes upon the bundle, rising with a springing motion on the ball of the foot. A whistle made from the long bone of an eagle is held in the mouth, through which they breathe, emitting a weird sound. Usually there are about twenty dancers at the beginning, but they drop out until only those under the vow continue to the end.

On the morning of the third day, those who have vowed to have cuttings in their flesh are gathered before the leaders and the intercessor, who offers a prayer. He confesses the sins of the people; refers to sickness and calamities that have come to them as part punishment for their wrongdoings; that they are not unwilling to suffer, but prays that those before him who have willingly offered themselves might be permitted to bear the pain for those less able. Sometimes the vow is to submit to fifty or one hundred cuttings. Often when a vow of this kind is made, the wife or sisters divide the honors with the warrior. If the vow is to give of his flesh to the Great Spirit, the skin is raised by sticking an awl into it and with a sharp knife a piece is cut and held up to the sun, saying, "See, this man gives you his flesh." If the vow is to be suspended, two incisions are made in the breast or back, a skewer is forced under a muscle, a rope fastened to it, the other end of which is attached to the center pole of the lodge, and the dancer throws his weight upon it until it tears out. The incision is then filled with a powder to staunch the blood, and seldom does any serious consequence result. At the end the dancers are given water and an emetic, and afterward light food. Such are the sufferings in the worship of a heathen god.

There are two other prevailing religious ceremonies that should be studied in order to understand the religions of the Indians.

The first of these is the Ghost Dance. It originated in 1888 in Nevada. A young Piute Indian named Wovaka, also known as Jack Wilson, having worked for a ranchman named Wilson, was a medicine man. He had been initiated into the profession by his tribesmen. He was taken with a severe attack of fever and was delirious for some days. While he was in this state there was an eclipse of the sun. Great excitement prevailed, and his tribesmen somehow in their minds associated the strange phenomenon with Wovaka's sickness. Upon his return to consciousness, hearing them speak of the eclipse, he stated that during his illness his soul had left the body and had visited the other world, and remained some days amidst its delightful surroundings, and he claimed that the Great Spirit had given him a message to the Indians. The Messiah, whom the white men had rejected and killed, was soon to come, this time to the Indians. They must prepare themselves to receive him, by practicing the songs and the dance ceremonies to be taught them by him, their prophet. The white race was to be destroyed by some catastrophe, the earth purged of all marks of their profane presence. All dead Indians were to be resurrected, the game restored, and a new beginning would be made, with only Indians in full possession of a renewed earth.

The doctrine was an appealing one to the Indians, and it spread rapidly from tribe to tribe until all the plains Indians from the great Father of Waters to the Pacific coast were enlisted in the new belief—looking for the Messiah. It became known as the Ghost Dance. While dancing, men and women, shoulder to shoulder, formed a large circle. Facing the center of the circle, they sang, without accompaniment, the Messianic songs. Some would go inside the circle and, standing with hands outstretched toward the northwest, would pray and plead piteously that the Messiah might come speedily. They would continue until they would swoon with exhaustion. When revived they would tell what visions and revelations they had received Everywhere the Indians were in an excited state of mind. In Dakota, an effort to suppress the Ghost Dance led to the uprising during which Sitting Bull was killed.

Before the Ghost Dance reached the Cheyennes and the Arapahoes, many of them had large herds of cattle. The whole tribe collected into a large camp and danced continually. Their cattle were driven into camps, killed and distributed as every one had need. Their children were taken out of the schools, and homes and farms were neglected. A delegation from these tribes visited the prophet in Nevada and talked with him. The close contact served to disillusion them, and they came home and reported to their people that he was only an ordinary man and that most of his own people had ceased to believe his teachings. Their zeal lessened from that time and their fantastic hope vanished. They returned to their homes and soon turned their attention to other religions. At different times, the Ghost Dance has swept other tribes with religious frenzy, and has left its traces on all the life of the plains Indians.

The second prevailing religion which should be understood is the use and worship of Peyote.

Peyote is a species of cactus which grows in northern Mexico. The button or crown is collected and dried for use by the Indians in their pagan worship. They make frequent visits to Mexico and bring home supplies of it in suitcases or trunks. We read of its having been used by certain tribes in Mexico to produce intoxication at religious ceremonies as early as the Spanish invasion. From them its use spread to the tribes bordering on the Rio Grande, and from there to the tribes farther north and east.

In Oklahoma the Indians were able by misrepresentation to secure from the state a charter of incorporation to establish churches to be known as "Native American Churches," which charter specifies the use of peyote as a sacrament. The meetings are held on Saturday nights in tepees, or among the Osages in octagonal houses built for the purpose. A fire is built on an altar of earth in the center of the lodge and tended by an official fire-keeper. The worshipers arrange themselves, sitting around the wall. A small drum is beaten continuously while a companion to the drummer sings a peyote song. The drum is then passed to the next pair, and so on, until the circuit is made. The peyote is then distributed by the leaders, who give to each man two or more. When all are served, they each hold up a peyote button and offer a prayer to it, asking for the kind of vision they wish. Then they chew it up and swallow it. The drum and songs go around again. This is repeated until from twenty to forty have been eaten. Sometimes the buttons are stewed and the tea drunk. At midnight they take a recess and drink some water. Toward morning they come under the influence of the drug, and one by one go into a sleep or trance. While in this state they say they have visions according to their prayers. Sometimes they visit the future world; sometimes they see and converse with persons long dead; at other times they see visions of exquisite beauty. After sunrise, breakfast is served and each tells what he saw or felt while in the trance. For several days after eating it they have a wild, insane look. A number of deaths and some cases of insanity have been attributed to the use of peyote.

Many attempts have been made to stop the use of peyote by legislation, but the leaders employ legal counsel to defeat such attempts. It is a great hindrance to their moral and physical progress. Peyote is not known among the five civilized tribes of Indians except among the Euchees, a branch of the Creek tribe, among whom there has never been a Christian church. The only remedy for it is the gospel of Christ faithfully preached and lived before them. Once addicted to the use of peyote, it is exceedingly difficult to break away from it. Indian Christians say to the missionaries, "Only Christ can overcome peyote."

There are other systems of religion; for instance, the worship of the Otter by the Sac and Fox Indians. Some of these systems are purely local. The persistence of pagan beliefs presents a difficult problem to the missionary. It is the same problem the missionary to a foreign pagan land must face, for the older Indians are often impervious to any impressions and live in an atmosphere as anti-Christian as if they were thousands of miles from any Christian contact. Tribal social life and tribal government insure this isolation to the Indians who wish to preserve it.

Young people whose parents are Christians are more easily won to the Christian life than those whose parents are pagan, although there are many notable instances of young people whose parents were pagan becoming excellent Christian workers. Often they have won their parents and relatives to faith in Jesus Christ.

III. The Home Mission Board and Indian Missions

The General Missionary Convention of the Baptist denomination in the United States was organized in Philadelphia, Pa., 1814. As it met but once in every three years, it was called the Triennial Convention. It was organized primarily to furnish support for Judson and Rice in Burma. But being the only general organization Baptists had for missions, they soon began missions to the Indians by appointing Isaac McCoy, in 1817, to labor among the Miami and Wea tribes living along the Wabash River in Indiana.

In October of the same year they appointed Rev. Humphrey Posey, of North Carolina, to labor among the Cherokees in North Carolina and Georgia. This is the first record of an organized missionary effort to the Indians in Southern territory. Having established several schools and preaching places, he was reenforced by a missionary party of twenty-five, including families, all recruited from Pennsylvania. This was before the separation of Baptists, North and South. The work prospered, schools were established, and several churches were organized.

Then came the removal and colonization of many of the tribes in Indian Territory, west of the Mississippi River, resulting in a quickening of interest in the salvation of the Indians. The work outgrew all available resources. Rev. McCoy suggested the organization of the Indian Mission Association, that they might be able to make their appeal direct to the churches. The association was constituted in Cincinnati, Ohio, in 1842. Isaac McCoy was chosen as secretary and headquarters were established at Louisville, Kentucky. A paper, *The Indian Advocate,* was published, 1846-1855, setting forth the needs and progress of the missions and did much to inform and stimulate interest in the work. Eventually, perhaps, all the Baptist Indian mission work came under this association.

In 1845 the Southern Baptist Convention was organized, with two boards, one for Foreign Missions, and one for Domestic Missions. This same year, Rev. McCoy died. The Indian Mission Association continued to function, though less efficiently, until in 1852, when it was dissolved, and the Indian work in the South was then taken over by the Domestic Mission Board of the Southern Baptist Convention. The name was changed to Board of Domestic and Indian Missions of the Southern Baptist Convention.

This was followed by a period of great activity, during which hundreds were converted and baptized, churches multiplied, many native preachers were ordained, and certain days were set apart each week for instructing them by the missionaries. The missionaries, with their interpreters, went forth on horseback into every part of the Indian country, preaching the Word. Revivals were held in brush arbors and log churches were built.

This great work was interrupted by confusion caused by the war in 1861, which made it necessary for the missionaries and many of the Indians to leave their homes during those four trying years. However, religious services were kept up in the camps, and many were converted during those dark days.

In 1874 the name of the Board was changed from Board of Domestic and Indian Missions to that of the Home Mission Board. Conditions had become more settled and the missionaries had now returned to their homes among the

Indian tribes. The records of those years show great prosperity for the Indian churches.

In 1882 they reported 119 baptisms, besides many restorations. The Indian churches had now 857 members, eight new church houses were built, and thirteen native pastors ordained. The Levering School was opened that year and became a great evangelizing force. The churches and native pastors had increased to such numbers that, in the aggregate, the support of their work became burdensome. Although aid given them by the Home Mission Board was not large in any single instance, it greatly helped their resources. The churches were requested to assume the entire support of their pastors. This they did, and Rev. William McComb, general missionary to the Creeks, reported by 1899 that they not only supported their pastors, but built many meeting houses, repaired old ones, and contributed to missions as well. This relieved the Board of the necessity of providing salaries, except for the white missionaries and two native pastors, Rev. William McComb and Rev. Hogue. This work was chiefly among what is known as the Civilized Tribes.

The work opened up more slowly in the western part of the territory. For some years the Home Board cooperated with the West Arkansas Association in working among the Indians in Indian Territory. In 1881 The Baptist Missionary and Educational Convention of Indian Territory was organized, for all churches, white and Indian. These churches and associations were free to cooperate as they chose with Boards, North or South. But in 1891 two conventions were formed, one cooperating with the Home Mission Society of New York, the other with the Home

Mission Board of Atlanta. In 1901 these united and formed the General Association of the Indian Territory, and a basis of cooperation was agreed upon between the Home Board and the Home Mission Society, each contributing a like amount for the development of the territory, the churches to divide equally their offerings to Home Missions. The Indian churches, developed through the years by all this missionary effort among the Five Civilized Tribes, became a part of the Convention on the same basis as the white churches.

This arrangement continued until 1912, when Oklahoma voted single alignment with the Southern Baptist Convention. The Indian churches continued to support their work, contributing to the Cooperative Program. Today (1929) the Oklahoma State Mission Board supplies a general missionary and supplements the pastors' salaries where necessary.

Until 1928 the Home Mission Board contributed to this work through appropriations of funds in cooperation with the Oklahoma State Board and also through gifts and loans to churches from their Church Building and Loan Fund. The Indian churches in some instances received small gifts from the Board. In that year the financial situation of the Home Mission Board called for further drastic retrenchment of all its work, especially cooperative work, and no appropriation was made for Oklahoma for the year 1928-29.

The work among the Blanket or Western Indians was not included in the cooperative work in Oklahoma, except that of the Wichitas at Anadarko. In the arrangement following the single alignment of the Oklahoma Baptist Convention, the Home Mission Society of the Northern Baptist

Convention retained their work among a group of tribes in the southwestern portion of Oklahoma and their school at Bacone. The Home Mission Board of the Southern Baptist Convention kept their independent missions among that group of tribes in the north-central portion of the state. This arrangement holds today (1929), and hereafter mention of the Home Mission Society work refers to that carried on in Oklahoma by the Northern Baptist Convention.

As early as 1887 a request came to the Home Board from the absentee Shawnees to establish a school and mission at Shawnee, offering land and five thousand dollars for buildings, but nothing seems to have come of it. However, the following year, Rev. John McIntosh and Rev. A. J. Holt were commissioned by the Board to open a mission among the Wichitas and affiliated tribes about Anadarko, Indian Territory. This work has had a continuous existence up to the present, though for the most part it has been supported by the Creek Indian Association. It is now receiving some aid from the Home Board and Oklahoma Convention Cooperative Program (1926).

In 1876 Rev. Daniel Perryman (Creek Indian), an appointee of the Home Mission Board, visited the Sac and Fox Agency and baptized twenty-two. The following winter, Rev. Wesley Smith, also a Creek Indian preacher, visited them and united in marriage Chief Keokuk and his white wife.

In 1907 the Home Board took over the work among the Osages at Pawhuska, this work having been started by the Oklahoma Convention in 1904. That same year also marked the beginning of the Pawnee Mission at Pawnee, Oklahoma. From these centers the work has spread until now six of the Blanket Tribes are being served by five white missionaries and two native preachers, besides four white missionaries among the Civilized Tribes in North Carolina, Mississippi and Alabama. These are all employed direct by the Home Mission Board.

Besides these, the Home Board employs two missionaries who serve in twelve Government Indian schools and two tubercular Indian hospitals in Oklahoma. No more fruitful work is being done anywhere among Indians than in these schools and hospitals. There is an average of about one hundred baptisms a year, a student church of some 500 members, besides several hundred who have united with Baptist churches near these institutions, as results of this service. Indian pupils enter school at the age of seven, are promoted from one grade to another until they have finished high school and their vocational training, when they have usually reached the age of twenty-one. Through our work in these schools they are held to the faith and trained in the activities of the Baptist churches.

CHAPTER I

QUESTIONS

1. How many Indians are in the South?
2. Are the Indians a unit as a people?
3. Give three points of difference making missionary work difficult.
4. Describe one heathen form of worship among them.
5. Name in order the gospel movements to the Indian tribes.
6. Give present agencies at work.
7. Name phases of work being carried on.

CHAPTER II

THE INDIAN TRIBES OF THE EASTERN ALLEGHANY REGION

I. CONFEDERACY OF POWHATAN
    Extended first welcome to the white man
    Baptist beginnings
    Evangelization and church membership
    Effect of the Civil War
    Present work
II. DELAWARES
    History of the tribe
    Charles Journeycake
    Removal to the West
    Present Baptist work
III. CHEROKEES
    Prosperous in eastern home
    Missions began
    Removal agitated
    Preachers sent to prison
    Christians multiplied
    Removed by soldiers
    "The Trail of Tears"
    Settled in new country
    The Civil War
    Reconstruction
    Present work.
IV. CHEROKEES OF NORTH CAROLINA
    Escaped to the mountains
    William H. Thomas chosen chief
    Land secured
    Alfred Corn

Indian preachers
Rev. J. N. Lee
V. ROBESON COUNTY INDIANS

I. THE CONFEDERACY OF POWHATAN

When the white man landed on the shores of what is now Virginia, he found a friendly race of people. The welcome of the great chief Powhatan, head of a confederacy of many tribes, bespoke the attitude of the Indians toward the coming of the white man. That this first friendliness did not continue is not altogether the fault of the Indian, nor is the record of those years, read impartially, very much to the credit of the white man. Those tribes, bound together in the powerful Confederacy of Powhatan, were consistently amicable, and as the years passed the colonists and the Indians settled down to live together, with at least a tolerance of each other's presence.

There were always, from the earliest days, those among the colonists who were zealous for the conversion of the Indians to Christianity. Their efforts were attended with excellent success in some instances, there being a good many Indian names enrolled in the list of membership of many Episcopal and Dissenter churches. There was no thought of organizing separate churches for them. There had been considerable intermarriage between the colonists and the Indians, that of Pocahontas and William Rolfe being the most noted, as far as history records. Others were equally influential in linking families of good English blood with powerful Indian tribes. Naturally, then, the Christian Indian was made a part of the church life, without thought of a line being drawn.

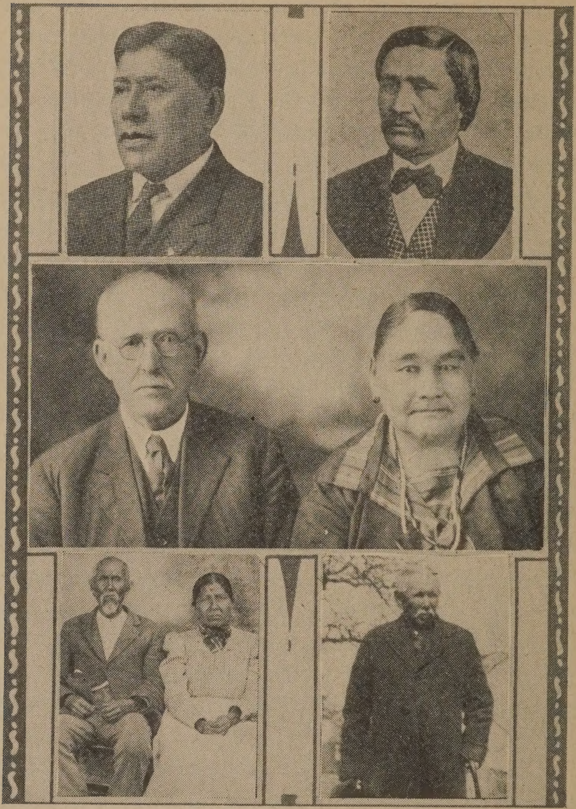
This continued until after the Civil War. The Indian tribes continued to exist, living along the streams and in the mountain regions, usually in the vicinity of their ancient homes. They attended the churches nearest them, and since Baptists were very numerous in Virginia, they were consequently mostly Baptists.

After the war, conditions were changed. Virginia suffered more in the war than any other state. There was more bitterness following it than in any other state, perhaps. The Indians found themselves caught in a wave of color hatred that bewildered them. They were accused wholesale of having Negro blood, and the lines drawn against the former slaves were drawn against them, also.

So gradually they learned that they were unwelcome in the churches that were predominantly white, and they began to withdraw. It was a slow process. They had not been developed much in church organization, so the forming of separate churches for themselves has proceeded very slowly. There are now three Indian Baptist churches touching three tribes,—the Chickahominy, Pamunkey, and Mattaponi. These are all in the section south of Richmond, the valley of the James River and its tributaries, and number about five hundred in all parts of Virginia. Some Rappahannocks are in the western part of the state.

The Pamunkeys are the only Indians that have a reservation. Their history is very interesting. The Handbook of American Indians gives it as follows:

"At the time of the first settlement of Virginia they occupied the territory about the conjunction of the Pamunkey and Mattapony Rivers in King William County, Virginia, being estimated to number about 1,000. Their



Top—David Gillingham, interpreter; Rev. William Hurr, Ottawa Indian, first pastor Sac and Fox Baptist Church at old agency.

Center—Rev. George Bell and Choctaw wife.

Below—John Jackson and wife, Cherokees, fifty years a preacher among his people in N. C.; Isaac McCoy, Ottowa Indian preacher for more than fifty years.

principal town, destroyed by the English in 1625, was probably not far from the present site of West Point. They took a leading part in the early wars with the English up to the death of Opechencanough, the warlike successor to Powhatan, and in consequence were among the greatest sufferers. In 1654, they suffered another heavy loss in the death of their chief, Totopotomio, with nearly one hundred of his warriors, who had marched to the assistance of the English in repelling an invasion of the mountain tribes.

"In 1875, their queen, known as Queen Anne, widow of Totopotomio, again furnished help against the frontier raiders in Bacon's rebellion. For her services on this occasion she received special recognition from the English government. In 1722, when the Pamunkey last appeared in a public treaty they were said to number only about 200. They were then occupying a state reservation of about 300 acres in a bend of Pamunkey River in King William County, Virginia."

They still occupy this same reservation. They live by farming and fishing and serve as guides in the marshes. Their present chief, Chief Cook, is a man of great personality and possesses qualities of leadership worthy of his ancestry. He is a deacon in the Pamunkey Baptist Church, which has 136 members. The church is partially self-supporting and is loyal to the cooperative work among Baptists, as is shown by their financial record of 1925,—$418.35 given, $57.66 of which was for the Cooperative Program. Ten were received for baptism. W. F. Suddith, a former missionary to the Blackfeet of the Northwest, is their pastor.

The most interesting story, however, from the Baptist history of the Powhatan Confederacy is that of the Chickahominy churches, Tsena Commoko, New Kent, and Samaria, in New Kent County.

In 1729 an Englishman by the name of James Bradby left his home in England, seeking freedom from the intolerant yoke of Episcopacy, for he was a Dissenter. He found conditions in the colony more intolerable for a nonconformist than they were in England, but he stayed on and reared a family. It is evident that he continued to rebel against the Established Church, however, for, in 1793, his son, also named James, forswore the comforts of civilization and left his home to seek freedom of conscience among the Indians. He joined the Chickahominy tribe, married an Indian woman, and began to teach his religious views to the Indians. Consequently, the Chickahominy Indians are Baptists.

There are two divisions of the tribe, due to the fact that they are fishermen and must live where they may have good fishing grounds. The descendants of James Bradby, bearing his name yet, number about forty now (1929), and live on the Chickahominy near Windsor Shades. Some forty miles away is the larger body of the tribe, numbering about two hundred. Each division has its own chief, but in all matters affecting the tribal life they cooperate. They have never asked for a reservation, preferring to remain simply citizens of Virginia, living as neighbors to the white people about them, on the same economic basis.

The church of the Eastern Division, Tsena Commoko, is located on the spot where tradition says Powhatan's Council House once stood. The name they have given it means

"Long House." Here they have both the school and the church. Every member of the Eastern Division of the tribe old enough to be a Christian is a member of this Baptist church. Every member contributes to its program of support and benevolence. It is self-supporting, and in 1925 gave $25.00 per capita to the Cooperative Program. A five-year-old boy, Kenova Bradby, was the first to pay his pledge to the 1928 Program in Virginia. It was $5.00.

The work among this remnant tribe was begun in 1921, when a day school was organized on the Will Bradby place by Mr. R. N. Hubberd, of the Liberty church. Two of the Bradby brothers had been members of the Samaria church, the older Chickahominy church, in the Western Division of the tribe. Brother Suddith, then missionary to the Indians for the State Mission Board of Virginia, gave assistance; a meeting was held and the church was organized in 1922, with eighteen members. There is little field for much growth, but there has been marvelous development of the members of the church. Every family takes *Home and Foreign Fields* and the *Religious Herald.* Every family has family prayer. Especially interesting is their strict observance of the Lord's Day. Their fishing grounds are famed for their excellence. They have been offered $100 per Sunday by sportsmen's clubs for the use of them. They have consistently refused even to rent their boats on Sunday.

The Samaria church is in the Western Division. It is also a self-supporting church, well organized and thoroughly cooperating with the work of Virginia Baptists. It, too, is a result of the flight of the old Dissenter from colonial intolerance, who went to this Indian people with the doctrines which we now call Baptist.

There is a pride of race in these Virginia Indians that is worthy of their ancestry. In almost every generation there has been intermarriage with the white race, but the Indian racial characteristics have not disappeared. In their home life they have preserved the traditions of early colonial days among the English rather than the Indian customs, but, on the other hand there is in almost every family a boy named Powhatan and a girl named Pocahontas. There are also found the stately old English names of Archibald, James, Elizabeth, and Sarah. They glory in the memory of Powhatan, the Friend of the White Man, and will tell with emphasis that Powhatan never broke a treaty with the white man. This quality of loyalty is persistent in their Christian life today; and it is in their devotion to their church, their pious family life, and their endeavor to preserve the best traditions of their race, that they show best the ancient virtues of their people.

II. Delawares

The Delaware or Lenape Indians were once a powerful tribe, occupying a large territory in New Jersey and Pennsylvania. Through a succession of fraudulent dealings and injustices, they were driven to wars which greatly diminished their numbers. An old record mentions a clan or division of them who determined, in 1748, to remove to a less populated region. They dug up the bones of their dead chieftains, packed them in canoes and left the pleasant land which had been so long their home.

"A weird procession of tawny, black-haired fellows, swinging their paddles day after day, with their freight of ancient bones, leaving the sunny fishing grounds of the

Nanticoke and the Choptauk, to seek a refuge from the detested white man in the cold mountains of Pennsylvania."

The Moravians had maintained a successful mission at Bethlehem and Conestoga, having segregated the Christian Indians from the warlike portions of the tribe. They were accused of furnishing information and munitions to the western tribes and were utterly destroyed. Misfortune followed the remainder of the Delawares, until there now remain only about two hundred of this once numerous tribe. They are living in northeast Oklahoma, and have for many years been associated with the Cherokee tribe.

The Baptists have had a continuous work among them during the past ninety-five years. Beginning with the conversion of Charles Journeycake, the work centered about this great man during his long lifetime.

Charles was born in Ohio, December 16, 1817, the same year our Baptist work began among the Cherokees in North Carolina and in Indiana. His mother seems to have been an intelligent, thoughtful woman, and being able to speak English as well as some of the Indian languages, was frequently employed to act as interpreter. The Methodists had established a mission among an adjoining tribe, and learning of her ability to interpret, they frequently employed her in that capacity. She thus heard the gospel for the first time. She also learned some scripture and some Christian hymns. She became interested and invited the missionaries to preach in her home. In 1827 her tribe decided to move west. On their way they stopped and spent the winter with the Shawnees. During the winter she was taken sick, and for a time hovered near the borderland of death. During this illness she lay for a time in a trance, from which she awoke praising God. As she grew stronger she never tired of singing the hymns and recalling the precious scriptures she had learned while interpreting for the missionaries. From that time she was a devout Christian, much given to prayer and Christian living.

Young Charles, now eleven years old, was impressed with the happy change that had come over his mother. Especially did he observe that as they camped for days at a time on their journey, while the Indians spent the nights dancing and reveling, his mother did not join them, but quietly remained in her lodge with her children. She did not make her attitude offensive to her unbelieving tribesmen, but treated everyone with uniform kindness.

In 1829 the Delawares reached the banks of the Missouri River. They found that stream past fording from recent rains, and it became necessary to swim some of the horses across in order to construct a ferry for the wagons. Charles requested that he might pilot the horses across. He crossed successfully and made a landing on the opposite shore. As he came up from the stream he observed a white man watching interestedly his feat of horsemanship. This was Rev. I. D. Blanchard, an associate of the great missionary, Isaac McCoy. They were planning to open a mission near that place in the Territory of Kansas. Mr. Blanchard extended his hand to the Indian lad, and in the Indian language praised his bravery and congratulated him on his safe crossing. The boy and the white man became great friends and saw much of each other during later years.

In 1833 Charles Journeycake was converted and baptized by Rev. Johnston Likins, son-in-law of Rev. Isaac McCoy, thus becoming the first of the Delawares to be baptized. His father was later converted, and in 1835 he and Mrs. Journeycake were baptized. This was the beginning of a Baptist church among the Delawares; a family affair, but a beginning. Charles was now seventeen years old. He began preaching soon after his baptism and was encouraged and helped by the missionaries. He was urged to receive ordination, but there being no necessity for it, he wisely refrained until after their removal to Indian Territory. He was married in 1837 to Miss Jane Sosha, a fine Christian girl, who was ever in full sympathy with his ambition to preach and win souls.

In 1854 Rev. Journeycake, now thirty-seven years of age, made a trip to Washington, D. C., in the interest of his tribe, and a year later was elected chief of the Wolf clan. Seven years after that he became principal chief of his tribe. In 1837 a missionary and his wife, Rev. and Mrs. J. G. Pratt, were sent from Boston to take charge of the printing plant at the Shawnee Mission, near Leavenworth, Kansas. The plant was later abandoned, and Rev. Pratt was placed in charge of the Delaware Mission. A year later, about one hundred Stockbridge Indians arrived in Kansas and settled near the Mission. They were Presbyterians, but there being no church of that kind thereabouts, they began attending the services at the Baptist Mission and soon adopted the Baptist faith and united, thus greatly strengthening the Mission.

After the war the Delawares sold their lands in Kansas, according to the then prevailing policy of the Government to have all Indians removed to Indian Territory, and moved to the reservation allotted to them in what is now Ottowa County, Oklahoma. This was near the border, and life and property were anything but secure. A new beginning had to be made,—prairie broken, houses built and fields fenced. Three years later the Delawares organized a church in their new home. Rev. Pratt had remained with the Mission in Kansas, making the ordination of Brother Journeycake a necessity, that he might baptize the new converts and become the pastor of the new church. Only eleven members constituted the church when organized, but a great ingathering followed. The next year one hundred and eight were baptized into their fellowship, and during the ten years that followed an average of twenty-six per year were added to them. Their membership then totaled two hundred and sixty-six.

A large meeting house was built by the Delawares and dedicated, September 28, 1872. Their former pastor, Rev. Pratt, came down from Kansas to be present. Rev. G. J. Johnson, of St. Louis, and Rev. John B. Jones, of Tahlequah, Indian Territory, were also present. In June, Rev. Rigby, of Chetopa, Kansas, assisted Brother Journeycake in a revival meeting in which fifty were baptized. Four years later, their church house was destroyed by a cyclone. There followed years of lean crops and money depression, and, consequently, it was three years, May, 1879, before they were able to complete and dedicate a new building. Rev. Daniel Rogers, of Tahlequah, Indian Territory, and Rev. D. King, of Kansas, were present at the dedication.

During the years they were without a meeting house, they were obliged to hold their services in a school house. A decline in interest set in, and during the ten years that followed they were blessed with no revival or ingathering. Many of the faithful members died. Some proved unfaithful. During the five years that followed their rebuilding, there were only four baptisms, and their membership reached as low as seventy. From 1890 to 1892 their records show quite a large increase. After the country opened to white settlers, the membership became a mixed one, the whites outnumbering the Indians. In 1890 the church called a white pastor, Rev. S. H. Mitchell, and the church seemed to prosper, but many of the Delawares withdrew to unite with the churches at Bartlesville, Silver Lake, and Delaware. The original church was finally abandoned and the house moved away.

III. Cherokees

The larger body of the Cherokee Indians live in the northeast portion of Oklahoma, on lands deeded to them by patent from the United States Government, in 1832, in exchange for holdings east of the Mississippi River. They are a vital, healthy people, having a remarkable increase in population, considering the loss suffered during the breaking up of their home environments and removal. In 1810, they were said to have numbered 12,395. At the time of their removal to the Indian Territory, they numbered about 20,000. They now number about 40,000.

Their home originally was in what is now Georgia and North Carolina. They are an industrious people, who have always supported themselves, for the most part, by farming. As early as 1800, it was said of them that each family had a farm under cultivaton. They owned a great many Negro slaves. They had on their farms all kinds of stock and poultry, raised corn, vegetables, and cotton, transporting it to markets in their own vessels. As was the custom of that day, they spun and wove cloth and made their own garments. They had a well-organized government, with chief, legislature, sheriff, and courts. Their laws seem to have been equitable and just. Such was their civilization a hundred years ago.

Their extensive domain once embraced twelve thousand square miles. From time to time portions were sold by the national council until their holdings were reduced to eight thousand square miles. Their leaders became alarmed at the decrease and passed laws forbidding the sale of any land to white people without the consent of a majority of the tribe, with a penalty of death for its violation.

The State of Georgia raised the contention that no people had a right to set up or maintain a separate government within a sovereign state. Since a part of the Cherokee reserve lay within the borders of the State of Georgia, they declared the laws of the Cherokee Nation null and void, and that Indians living within their borders must be subject to the laws of Georgia. This was in conflict with the treaty between the United States Government and the Cherokee Nation. The United States Government had always recognized the Cherokee National Government as an independent government and had dealt with them as such. A lengthy correspondence between the United States Government and the State of Georgia followed, without reaching any satisfactory agreement. The Indians continued to live within their own laws, ignoring all attempts to bring them under the laws of Georgia. Consequently, the Indians had no standing under the laws of Georgia, or in any court of the state, and could obtain no redress for wrongs done them by white citizens. This was the situation for years.

The Cherokees were among the first to receive attention when the Baptists decided to undertake in earnest missionary operations among the Indians. On October 13, 1817, Rev. Humphrey Posey, of North Carolina, was appointed by the Triennial Convention to go as a missionary among the Cherokees. He was the first missionary to the Indians of the South appointed by any Baptist board. Rev. Posey began work in his native state, establishing several schools in North Carolina and Georgia, one at Valley Towns, on the Hiwassee River, in North Carolina, and one at Tinsawatee, Georgia. These stations were about sixty miles apart. Mr. Thomas Dawson was appointed his assistant. The school in Carolina was to be a boarding school and mission center, where the children could be kept during the school term, fed and clothed. For this purpose eighty acres of land were secured and put under cultivation, and three buildings were erected. There was accommodation for about forty chldren, and it was soon filled to capacity.

At Tinsawatee the school opened was a day school, the children living at their homes and attending school five days in the week. The Baptists of Georgia gave assistance and encouragement to the enterprise, thus assuring its success and proving that all did not favor the injustices accorded the Indians by the majority of the white people of Georgia. The pupils were reported to be "docile and amiable" and easily taught.

Some four thousand Cherokees having already emigrated and settled west of the Mississippi, Rev. Posey thought seriously of moving his base of operation to the new land. He visited the Indians there and spent a year among them, but decided matters were too unsettled, climate too unhealthy, and transportation of supplies too costly. He returned to continue his efforts where he had made such a propitious beginning.

The work had greatly suffered during his long absence. However, he was cheered on returning with the welcome news that reenforcements were soon to be sent him from Philadelphia. The Valley Towns school was to be enlarged and to become a center for missionary and industrial activities from which the gospel and Christian influences and helpfulness would soon radiate. Thomas Roberts was to be superintendent of the Valley Towns plant; Isaac Cleaver, blacksmith; Evan Jones, teacher; and John Farrier, farmer and weaver. These were bringing their wives and families, twenty-five persons in all, "four wagon loads of missionaries." Among this number two at least were to spend their long and eventful lives as faithful and efficient missionaries and share in the sufferings and trials of the Cherokees in their removal, and later in the fearful cataclysm, the Civil War. They were Rev. and Mrs. Evan Jones.

The evening before they left for their field, the congregation met the missionaries in the old Samson Street Baptist Church, Philadelphia, and after a tender season of prayer, set them apart for the work. The following morning four or five hundred Baptists and other friends met in the center square of the city and sang praises to God and bade them Godspeed. A month later they arrived at the mission. The following August, Mr. Roberts wrote enthusiastically of the work. Attendance had greatly increased and an awakening interest was everywhere apparent. Another school was soon opened at Nottle, sixteen miles southwest of Valley

Towns, one of the out-stations where Mr. Roberts had been preaching to the Indians once a month.

About this time the Cherokee alphabet, invented by a half-breed Cherokee, George Guess, or Sequoya, appeared and created a sensation among the Cherokees. It contained eighty-five characters and was easily learned even by the most illiterate of the Indians. The young Cherokees in the schools, it was said, learned in three days to write letters home to their parents. This gave a great stimulus to education among them. Many Christian hymns were composed and written in the new alphabet, which the Indians learned to sing in school and in the church services. A translation of the New Testament was made in the Cherokee language and printed by this Sequoya alphabet, by David Brown. A newspaper, the *Cherokee Phoenix,* was also published in it. This was the first newspaper ever published in any Indian language. Reading, and teaching others the art became an interesting pastime with them, and in the course of a few years the greater part of the Indians could read all that was printed in their language.

The missionaries made good use of the new awakening and thirst for reading. Tracts and scripture verses were published and distributed. The workers readily learned to converse in Cherokee. The schools were filled. Preaching was listened to with interest. Additions to the churches were frequent. Some of the converts became successful preachers. The school at Tinsawatee, for some reason, was moved to Hickory Log, about ten miles distant. However, a preaching station was continued and soon became a prosperous church, as did also the station at Hickory Log. These churches were served as pastor by the teacher, Rev.

Duncan O'Bryant. In 1831, these two churches, composed of eighty families, united and moved to the Far West, accompanied by their teacher-pastor, and made a settlement in Indian Territory, about one hundred and twenty-five miles northwest of Fort Smith, Arkansas, in what is now Delaware County, Oklahoma. The colony secured good farms, which they found productive. Under the direction of Rev. D. O'Bryant, a sawmill and grist mill were built on the Spavinaw, an unfailing stream of fine, clear water. Rev. O'Bryant built for himself a commodious log house, in which he held religious services with his people until a church house and school could be built. Two years after coming west, Mr. O'Bryant, following a sickness of only eleven days, died and was buried among his beloved Cherokees near the scene of his fruitful labors. He was succeeded by Rev. Samuel Aldrich, who died after but one year of service.

The work under Rev. Evan Jones, back at Valley Towns, Georgia, and vicinity, was meeting with unprecedented success. During the summer of 1831, there were seventy-eight professed conversions. A revival soon spread throughout the nation. Prayer meetings continued at night. Bands of earnest, zealous men and women went far into remote places where the gospel had not been preached, singing the gospel, praying and exhorting. Requests came from settlements a distance of thirty to forty miles for the missionary to come and baptize those who had been won to Christ. This revival continued over a period of four years. They kept up family worship. On the Lord's Day, they met for public worship at the home of some Christian. Having no minister present, they would select one of their company as leader. Thus a native ministry was developed. Those who were called to preach were instructed by the missionary, who gave one or two days each week to this work. Jesse Bushyhead, John Wycliff, and Oganaya were among those who, during that period, found their life work and became mighty preachers of the gospel of Christ. Temperance societies were organized, pledging their members to abstain from all intoxicants, thus reenforcing that portion of the church covenant to which they had already subscribed. By 1835 the church at Valley Towns had baptized two hundred and sixty, and the membership numbered two hundred and twenty-seven.

The bitterness felt by those interested in removing the Indians had not grown less, but rather increased with the years. More unreasonable and unjust laws against the interests of the Indians were enacted by each succeeding legislature. Jealous of the influence the missionaries were gaining over the Indians, they accused them of encouraging the Indians to disregard and disobey the laws of the State of Georgia. In 1831 eleven missionaries and native assistants were arrested on warrants charging them with living within the nation without permission from the State of Georgia. To secure such permission it was necessary to take an oath to obey the laws of the state. Rev. Evan Jones and his interpreter, Stephen Foreman, were arrested and compelled to leave the nation.

Stephen Foreman was a full-blooded Cherokee, educated in a Presbyterian school, and had taken a course in theology at Princeton. Removing to Indian Territory, he became pastor of a Presbyterian church near Park Hill, Oklahoma, and is buried near there. His daughter, Miss M. R. Foreman, has been for a number of years a successful superintendent of government Indian schools among the Five Civilized Tribes in Oklahoma. Some native workers were pardoned on taking the oath required, and allowed to return to Georgia.

Rev. S. A. Worcester and Rev. Eligus Butler, Presbyterian ministers and missionaries, refused to take the oath and were committed to the State Penitentiary for a term of four years at hard labor. A Methodist minister, Rev. Mr. Trott, and his interpreter, a Cherokee named Proctor, were arrested at the same time. Proctor was for two nights chained by the neck to the wall of the house and by the ankle to Mr. Trott. Two days they were marched, chained by the neck to a wagon, on their way to Milledgeville, Georgia. Dr. Butler was also marched with a chain about his neck fastened to the neck of a horse, so says Dr. Bartlett in his *Sketch of the North American Indians.* When the prisoners were brought to the gate of the penitentiary, pardon was offered to all on condition that they would not again reside in the Indian country. All accepted the terms and were released except Dr. Worcester and Dr. Butler. They, like other prisoners, were put in prison stripes. Their friends appealed to the President of the United States, who ordered the Governor of Georgia to release them. This he refused to do. And there they remained for a year and four months. A new governor was elected, when they were released and returned to their mission stations. In the meantime, Rev. Evan Jones and Foreman took up residence across the line within the State of Tennessee, and from that resort continued to ride on horseback throughout the nation, preaching and instructing the native preachers.

The State of Georgia continued to urge the purchase of Cherokee lands by the Government and the Indians' removal. In a controversy between the States of Georgia and Alabama, in which the United States Government was brought as an arbiter, it was agreed that all Indians, as soon as practicable, should be removed from the State of Georgia and settled on lands in the Indian Territory. This was done without consulting the Cherokees. A storm of protest followed. Wearied with the oppression and injustice practiced upon them, many of the Indians favored the selling of their lands to the United States Government and the removal to the Indian Territory. Others stubbornly refused. From time to time small detachments left for the new land and settled west of Arkansas. Offers to purchase their lands were made by the Government, but rejected. When Andrew Jackson, the man of iron, became President, he informed the Indians they must go, that no better offer would be made them. Each party among the Indians had their leader, both great men, and in this crisis, bitter strife arose among the Indians. Major Ridge headed the party favorable to removal, Chief John Ross the party opposed. The Ridge party was prevailed upon to sign a treaty disposing of the whole of their country for five million dollars and lands in the Indian Territory, the Government to bear the expense of the removal. A large delegation of the opposing party went to Washington to prevent its ratification, but found the President determined; so they returned home, bearing no message of hope to their people. A council was held at Red Clay. There they learned that further opposition was useless, and decided to make the best of it.

When time came for their removal, an army was sent under command of Gen. Winfield Scott to gather them into detention camps and transport them to their new land. To move sixteen thousand unwilling people required more than a year, and was attended with much suffering and death. Four thousand perished on the way, and their graves mark the "Trail of Tears" across the states of Tennessee and Arkansas. This was in the winter of 1838-39. General Scott had issued a proclamation to the Cherokees, requesting them to yield peaceably and spare him the necessity of shedding blood. On May 23, the work of arresting and escorting the Indian families into the camps began. There was no resistance. By July all were brought in, except a remnant who escaped to the mountains, determined to die there rather than leave the only home they had ever known. The Indians were sent away in companies of thousands, the able-bodied traveling on foot. Wagons were furnished to transport supplies and the infirm. Army physicians with medical supplies accompanied the escort. Everything was done that could be done to prevent suffering. But the Indians' hearts were broken, and many died of grief and homesickness, not caring to live. The Christians were said to have borne up better than the others. The missionaries with their families accompanied them. The native preachers were also distributed as best could be among the companies. They buried the dead and held religious services on the Lord's Day along the way. When they remained in camp a few days there were always conversions and baptisms. In the two companies attended by Mr. Jones and Bushyhead, there were more than five hundred Baptists. At a place near Columbia, Tennessee, fifty-five were baptized in one day, and the Lord's Supper observed by the churches that night. When they reached Nashville, they remained over Sunday near the city. A party of the Christian Indians with the missionary attended service at one of the Baptist churches. They were treated with great kindness and sympathy. They were requested to sing, which they did. The plaintive hymns, sung in the rich, mellow Cherokee language, melted all hearts. Interest in Indian missions, no doubt, was greatly strengthened by their visit.

The company with which Mr. Bushyhead traveled was five months on the way. Eighty-two died while on the journey, sixty-six of whom were Baptists; two were licensed preachers. At Brainard, a Presbyterian mission near Knoxville, the church met on August 10 and observed the Lord's Supper for the last time. A woman now living in Knoxville (1926), states that she remembers their going through that city when she was a little girl. An Indian man came to her father's door and begged him to take his dog and give it a home, as he could not take it with him, and disliked to leave it friendless.

On October 31, 1839, the steamboat *Monmouth* sank with six hundred emigrants on board, and three hundred and eleven Indians were drowned.

Jesse Bushyhead did not live long after reaching the new country. Six years after their arrival he died, at the age of fifty years. At the old Baptist Mission cemetery, near Westville, Oklahoma, a tall monument marks his grave. In addition to being a faithful minister to his people, he was appointed chief justice of the Cherokees, which position he held until his death.

Upon their arrival the Cherokees found that a large number of their fellow-tribesmen had preceded them. They had prospered and had plenty of stock and grain, having already lived there from six to ten years, and had set up a government of their own. They were known as the old settlers. They met their tribesmen with great kindness. Sequoyah was their spokesman. He expressed sympathy for them in the suffering through which they had passed, and invited them to share in their land and stock and everything which they needed. They also invited them to share in the government already established.

The new arrivals, under the leadership of Chief John Ross, contended that as they were much the larger party, and inasmuch as the Cherokee government east of the Mississippi had never been dissolved, it should displace the one already founded in the west. To this the old settlers would not agree. The old feud was renewed with much bitterness. Major Ridge was shot from ambush on his way to Fort Smith. His nephew and a prominent member of the Ridge party were called to their doors and shot on that same day. Chief John Ross's home was carefully guarded for many months. This confusion greatly hindered the work of the gospel, since there were good Christian people on both sides of the controversy.

In 1859 the report of the Board of Domestic and Indian Missions to the Southern Baptist Convention mentions six missionaries under appointment to the Cherokees. Rev. J. A. Stover had been on the field some two years. His first year he labored under great disadvantage,—was the object of suspicion, opposition, and persecution. No church was organized or converts made during the year. His family was sick and he had no comfortable home for them, and he was often sick himself. He had much to try his faith, but he labored on in hope. The following year opened with better prospects. In January he received two candidates for baptism. In February he baptized some. In July he organized two churches, one with twelve members, the other with sixteen. In February he constituted a third church of nine members, and reported a membership of fifty-three for the three churches. He was now being aided by four native preachers. The following year money was secured to build him a house. Mr. Stover continued his labors among the Cherokees with good success until all operations had to be suspended on account of the War, during which he took up pastoral work with white churches in Arkansas, and at the close of the War did not return to the Indians.

When the Civil War came on, the Ridge party joined the Confederacy, and the Ross party the Federal army. After the War closed and the Indians returned to their country, they were united in one tribal government, and the religious work grew by leaps and bounds. Churches multiplied, many earnest men gave themselves to the ministry of the Word.

Evan Jones labored longer and with greater success, perhaps, than any other missionary to the Cherokees. His term of service lasted fifty years. He was a Welshman, was interested in all that pertained to their national as well as spiritual life. He and his son, John, were both chaplains in Indian regiments. After the War, they returned to the Indians, but under the Missionary Union of Boston, Massachusetts. Evan Jones died at Tahlequah, the capital of the Cherokee nation, in the home of his son, John B. Jones.

John B. Jones secured the transfer of the mission from the old site near Westville to Tahlequah, where a grant of land was given by the Cherokee council, on which he built a large mission house, which he occupied until his death, in 1896. The mission at Tahlequah became the property of the Baptist Home Mission Society of New York, and the home of Cherokee Academy, out of which came Bacone College. An account of this school is given in another chapter.

Today there are forty-three Baptist churches in the Cherokee Association. All have native pastors, cooperating with the denominational program of the Oklahoma Baptist State Convention. The Cherokee Association maintains two missionaries. The Cherokee churches are remarkable witnesses to the devotion of those heroic Indian missionaries who pioneered in the winning of the Red Man to Jesus.

IV. THE CHEROKEES OF NORTH CAROLINA

The Eastern Cherokees, in western North Carolina, now number about 2,500. When the tribe was removed to Indian Territory, now Oklahoma, there were several hundreds of them that fled to the mountains and remained in hiding, living on fish, berries, and such food as the woods and streams would afford, until the army had completed, as it thought, its work. Some deserted the exiles on the way and returned. Others came back from the west, walking a distance of 750 miles. Women carrying children on their backs joined their friends and relatives in the "Great Smokies." Their poverty and suffering were great. Their land and homes were gone. White men had taken possession of them, and they were outlawed and obliged to remain in hiding for years.

During their happier days there had come and settled among the Indians a white boy, William H. Thomas, and his widowed mother. Their nearest neighbor was Yonaguska, a hereditary chief. Yonaguska formed a strong attachment for the boy, taught him the Cherokee language and much of their traditions. When the boy had grown to young manhood and the old chief realized that he had not long to live, he called his people together and publicly adopted young Thomas as his son, conferred on him the responsibilities of chieftainship, and urged him to find a way to relieve his poor, suffering people.

Chief Thomas set about to prepare a census of the Indians, and armed with other necessary information, he made his way to Washington to lay the matter before the President. He finally persuaded the War Department to turn over to him the share of the money realized from the sale of their lands which was due this remnant people, and allow him to purchase some of the mountain land for a home for them. He returned to North Carolina on horseback with the gold in his saddle-bags.

He first relieved their present needs. Then he repurchased from the State of North Carolina and from individuals the land now known as the Qually Boundary, containing 65,000 acres. It was his intention to divide the land and settle each family on their own tract, but at this juncture the Civil War broke out, and his plans failed to mature.

He went into the Confederate army with a band of his faithful Indians, and after the War he came home so broken in health that he was unable to resume his work. The land is still undivided, the Indians holding it in common, having built homes and opened farms. However, the Government has been asked to appoint an allotting agent, who will, when the survey has been completed, secure to each individal member of the tribe his share of the land.

There lived in western North Carolina a young Baptist preacher, Alfred Corn, who became interested in the Indians, and, in 1840, began preaching to them without any appointment or salary from any Board. In 1852, he organized two churches, among them, Buffalo Church, in Graham County, and Echota, at Birdtown, in Swain County. These still exist and have had an honorable history.

In 1858 Alfred Corn was appointed by the Domestic and Indian Board of the Southern Baptist Convention, but after four years his appointment was discontinued because of lack of funds. The War between the States was then on. This, however, made no difference so far as his labors were concerned. Though left to his own resources, he continued to preach and visit among them. A number of strong men were converted and called to the ministry under his preaching. Rev. Cornsilk, who was active in the ministry for more than fifty years, was pastor of the old Buffalo Church when he died in 1925.

Rev. John Jackson was a faithful minister about the same length of time. While the soldiers were arresting and gathering the Cherokees into detention camps preparatory to removal, John Jackson became separated from his family and they escaped with their band to the mountains. On the way, somewhere in Tennessee, one dark night he evaded the guards, made his way back to North Carolina and joined his family in hiding near Big Cove.

He was a great, rugged man of God, and many converts and churches were the fruits of his labors. In 1921 he walked from his home a mile up the side of the mountain to the Echota Church at Birdtown, where a Bible institute was being held. Coming to the door, he rapped impatiently with his cane on the doorsteps for the brethren to come and help him up the steps. This they did, and escorted him with great deference to the pulpit. During the following winter Rev. Lee was called to his bedside to close forever the old eyes that had looked upon so much suffering and to listen to the last feeble flutter of a heart that had loved and sympathized and rejoiced with his people for more than ninety years. The churches at Big Cove, Yellow Hill, and Macedonia are the fruits of his labors and were organized by him.

In 1867 Rev. Alfred Corn was again under appointment of the Board, and reports as follows: "I have had three revival meetings lately among the Indians, two of which were at the residence of Brother Gideon F. Morris, who makes extensive preparations for public entertainment. I have seen his tables, thirty-six feet in length, really laden with good things to eat. Brother Morris married an Indian woman, and has stood for forty years for an open door for the gospel among the Red men. He was armor-bearer to Rev. Humphrey Posey, the memorable founder of this mission, whose work is still following him, although he has long been resting from his labors." Rev. Corn continued his labor of love until his death, his salary for years being only

$100.00 per year. His last sermon was preached while sitting in a chair, for he was too feeble to stand. Bro. Cornsilk heard this sermon and testified that it was a great message.

Rev. Bird Salolaneta (Flying Squirrel) was a man of fine appearance, dignified of bearing, neat in dress, and altogether pleasing. A man of sincere piety and great pulpit eloquence. Some months ago he and Rev. Lee, the white missionary, were engaged in a meeting in one of the Indian churches. On the way to Rev. Salolaneta's house, as they climbed the steep mountain side, Rev. Lee fell behind a distance. Brother Salolaneta called back for his encouragement: "Pretty soon we will reach the top, then we are nearly home." A few months later Brother Salolaneta reached the top of his long life's pilgrimage and God took him home.

Rev. Sammy Owen, a white missionary, was appointed by the State Mission Board of North Carolina, and he labored for a time among the Cherokees, with excellent results.

In 1881 the Swain Indian Baptist Association was organized. Afterward the name was changed to Cherokee Baptist Association. Only nine of the fourteen Cherokee churches affiliate with this association, the other five report in white associations nearer home. These nine churches reported, in 1925, sixty-six baptisms, with a membership (in good standing) of four hundred; ordained ministers (in good standing), six.

In 1917 Rev. Joseph N. Lee was appointed by the Home Board, and he and Mrs. Lee began their work at Cherokee, North Carolina, in October of that year. For some years they traveled on foot through the mountains, visiting and praying in the homes of the Indians, preaching in their churches and giving counsel to young and old. In 1922 the Home Board erected for their use a mission house with a seating capacity of four hundred, and comfortable living quarters for the missionaries. Regular Sunday and midweek services are held, the pupils from the Government Industrial School nearby attending. There have been many baptisms and a general improvement in the efficiency of the native churches since the coming of Rev. and Mrs. Lee to the field.

There is a fine group of native ministers aiding the missionary. Rev. W. B. Ratliff (Cherokee) is pastor of two churches. He preaches very acceptably both in Cherokee and in English. He is a man of excellent character and his influence for good is widespread. He is employed at the school, which requires his time during week days. Rev. Ute Jumper is also a native pastor, earnest and zealous; he is doing faithful work. He preaches only in Cherokee. He is compelled to give much of his time to laboring in the lumber camps and public works, the support from the churches being inadequate for their needs. Rev. Vandalia Bradley has spent many years as a minister of Christ, but now, past eighty, is retired from active service. However, he still preaches occasionally. Rev. Jim Screamer was ordained late in life, but is giving himself to the work with commendable zeal, being pastor of two churches. Rev. Andrew Otter is also a devoted pastor, preaching only in Cherokee.

The church at Cherokee, where Rev. Lee is pastor, was organized August 19, 1923, with twelve members. Now (1928) they have more than seventy members.

V. The Robeson County Indians

There is located in Robeson County, North Carolina, a large body of Indians, numbering between seven and nine thousand, on lands purchased from funds of their own earning. They are said to acquire all the land they can and sell little. The Government has never given them any reservation and little, or no, aid. They have good houses, are industrious, and quite thrifty. They prefer to be called Cherokees, although the Cherokees know nothing of any relationship, if such exists. They do not speak the language and no available history appears to connect them with that tribe.

Rev. J. K. Henderson, the Home Board's missionary, says of them: "If the story could be told that would reveal the origin and activities of these Indians, it would no doubt make interesting reading. Unfortunately, however, tradition and inference furnish our only clue. From the earliest written records of their activities, the theory of historians, based upon strong circumstantial evidence, as well as on the traditions of the Indians themselves, is that they are descendants of a tribe of Hatteras Indians and Raleigh's lost colony, left by Governor White on Roanoke Island." After establishing the colony, Governor White returned with his ships to England for supplies, intending to return soon. In the meantime the war with Spain made it impossible to return for more than three years. When they did return, no trace of the colony could be found. They had been instructed by Governor White, before he left them, that should the neighboring tribes of Indians become troublesome, they should move down to Cape Hatteras, where some friendly tribes lived. From some markings found carved on trees near the site of the colony, it was believed they had done so, though their whereabouts was never learned. They, no doubt, became amalgamated with the Indians, and their descendants, being the stronger, outlived the vicissitudes of Indian wars, and appeared at last a mixed race, bearing the names of some of the colonial families, speaking the English language, and with other evidences of the inheritance of English blood.

Some years ago the Department of the Interior sent to them a special officer, Mr. O. M. McPherson, to investigate the condition and tribal rights of Indians living in Robeson and adjoining counties in North Carolina. In a summary of his report to the Secretary of the Interior, respecting these Indians, Mr. McPherson says:

"Their habits, disposition, and mental characteristics show traces of both Indian and English ancestry. Their language is the English of three hundred years ago, and their names are, in many cases, those borne by the original colonists. No other theory of their origin has been advanced, and it is confidently believed that the one here proposed is logically and historically the best, supported as it is both by external and internal evidence. If this theory is rejected, then the critic must explain in some other way the origin of this people, who, after the lapse of three hundred years, show the characteristics, speak the language, and possess the family names of the second English colony planted in the western world."

Mr. McPherson also reports that when Scotch settlers first located in what is now Robeson County, "they found seated on the Lumber River and its tributaries a tribe of Indians speaking English, tilling the soil like white men, owning slaves, and practicing many of the arts of civilized life." But as the number of white men increased the Indians were gradually pushed back into corners until they were in dire straits. Within the memory of men of their race now living, prior to the Civil War, and for a long time after the War, they were in much worse condition than the Negroes, no one taking any interest in them nor giving them any protection. Moreover, from the standpoint of education and religion, they were shamefully neglected, both by the state and by the churches. No provision was made for their education until February 10, 1885. On that date, the General Assembly of North Carolina gave them separate schools for their children. Prior to that time, the only schools open to them in the state were the Negro schools. Consequently, very few of them went to school at all. On March 7, 1887, what is now the Cherokee Indian Normal School, at Pembroke, was established to train teachers for Indian schools. Since that date appropriations have increased and improvements made from time to time until now the Indian schools compare very favorably with the same grade of schools now for the white children of the state, and the Indian teachers are receiving regular normal school instruction and are rapidly gaining competency in the profession.

In the matter of evangelization and Christian training, apart from a few individual efforts, they were left entirely to themselves until within the last few years. These Indians in Robeson County seem to have lost the doctrines of the Indian religion along with their language and traits, and to have accepted the fundamentals of the Christian religion, in so far as they are interested in the subject.

A great number of them, like many of our own people, show little or no interest in religion at all. But considering the disadvantages under which they have labored, the wonder is that they are as well evangelized and as well equipped for kingdom service as they are.

The Home Mission Board of the Southern Baptist Convention began work here the first of November, 1922, with Rev. and Mrs. J. K. Henderson in charge of the mission. At that time the Burnt Swamp Baptist Association (Indian) was composed of fourteen churches with about fourteen hundred members. The association was organized in 1878 with five churches. At present there are twenty-one active churches with about two thousand members. They added last year by baptism one hundred and sixty-six. Prior to the time the Home Board began work with them, a Mr. and Mrs. E. L. Adum, now of Waycross, Ga., gave to the trustees of the Robeson County Baptist Association (white) about fifty-eight acres of valuable land, to be held in trust and to be used in the interest of Christian training and work among the Indians of Robeson County. The Indians themselves built a six-room cottage on this property, at a cost of two thousand dollars, which is occupied by the missionary in charge. The Indian Association is planning now to establish an orphans' home, for the orphans of their tribe, on this land. Land is being cleared and money raised among their churches to erect buildings for this purpose.

The Home Board, in addition to paying the salary of the missionary, appropriated one thousand dollars toward the erection of a church building at Pembroke, which might serve also as a training school for Christian workers among the Indians, provided the Indians would raise two thousand. But the Indians wanted a better house than could be built for three thousand dollars, so they raised four thousand. A brick veneer structure with an auditorium thirty-two by forty-eight feet and six Sunday school rooms has been completed. A church was organized, on completion of the house, of fifteen members. In two years, it has grown to forty-five, with a Sunday school enrollment of ninety, and a B.Y.P.U. of thirty-five.

The training school for preachers and Sunday school teachers, that has been the chief concern of the association since its organization, seems to have come to a standstill at present. Those who have been interested in the enterprise, and made fine progress, now find their time fully occupied with other work.

This field seems a great opportunity to evangelize a vigorous, thrifty people, enlist their energies and resources in the larger work of the kingdom, and pay a debt to them that has been long past due.

CHAPTER II

QUESTIONS

1. How did the Chickahominy Indians become Baptists?
2. Tell of the conversion and work of Charles Journeycake.
3. What was the "Trail of Tears"?
4. Name three Cherokee missionaries and two native preachers, and tell one achievement of each.
5. How is the work at present carried on?
    a. Among Cherokees of the West.
    b. Among Cherokees of North Carolina.
    c. Among Robeson County Indians.

CHAPTER III

THE INDIANS OF THE WESTERN ALLEGHANY REGIONS

I. CREEKS
- Sale of lands.
- Rev. Lee Compere
- Ebenezer Church
- Attempt on life of missionary
- Law forbidding preaching or praying
- Christians shipped
- Joseph Island
- Meeting by lake
- North Fork Church
- Isaac Suttle
- Prosperity
- Dr. H. F. Buckner
- Dr. Helm visits
- An Indian kept the Sabbath
- Crazy Snake uprising
- Change of policy
- Rev. A. J. Washburn and G. Lee Phelps, and native pastors
- J. S. Murrow

II. SEMINOLES
- Florida
- Visited by Gov. A. J. Brown
- Western
- Murrow, Holt, Jumper, Factor

III. CHOCTAWS
- Effort of American Board
- Removal
- Peter Folsom

- Churches organized
- Story of Mrs. McBride
- Refugees
- Miss Leachman's visit
- Mississippi Choctaws

IV. SOUTHERN ALABAMA INDIANS
- History
- Baptist work

I. THE MUSKOGEE OR CREEK INDIANS

The Creek Indians' lands were located along the Chattahoochee River, partly in the State of Georgia and partly in Alabama. These Indians appear never to have been very numerous. In 1775, Bertram gave their number at 11,000. Their present population will not exceed 12,000.

Their ancient annual ceremony was the Busk or puskita, which of more recent years has degenerated into what is known as the "green corn dance." In former years, it was taken seriously and observed with elaborate ceremony. It was held in July or August and was the beginning of the year with them. The ceremonies lasted four days. Fires in all the houses were put out, a new fire was kindled by friction in the center of the square, and a log-heap kept burning during the ceremonials. Tobacco was cast into the fire as an offering. Having previously supplied themselves with new, all their old clothes, together with their cooking utensils and grain and food supplies left from the previous year, were brought, thrown upon this fire and consumed. All prisoners were released and sent home. Crimes and offenses against tribe or individuals were forgiven. Quarrels and animosities were settled, and hatred put away, that they might begin the new year in peace and good fellowship. Their houses were cleaned, the public square was swept and sprinkled with clean sand. A black draught was brewed and drunk, which acted as a powerful emetic. Thus they entered upon the new year cleansed and purified. When the ceremonies were ended, the families replenished the fires in their homes from the new fire.

No tribe ever resisted more strenuously the introduction of Christianity or became more zealous in propagating it when once it was adopted. Laws were passed forbidding preaching or even praying, with a penalty of whipping on the bare back for disobedience. In the beginning of the gospel among the Creeks, many Negro slaves and Indian Christians were whipped unmercifully for praying. As late as 1906, an old Indian woman, Aunt Sallie Logan, died near Eufaula, who was said to have been the last victim of that foolish and nefarious law. When she was a young woman she became a Christian and was reported to the council as a praying woman. One day on her way to a meeting being held across the river in the Choctaw country, she was arrested by the "Light Horsemen," who were the tribal officers, and whipped until she fainted. They left her, thinking she was dead. After they were gone she revived, went to a stream and washed the blood from her back, and continued on her way to the meeting. She bore the scars of the lash until her death.

In 1817 Rev. Thomas Mercer, perhaps on his own initiative, preached to a band of Creeks in Georgia with some success and a church was constituted, which lived through the troublous years preceding their removal. They went in a body to the new land and settled along the North Canadian River, twelve miles above Eufaula. During a meeting being held at Old Town (Eufaula) by Missionary Dyer they came and presented their record of organization and Articles of Faith and were recognized by their brethren as a properly constituted Baptist church. They had met for worship regularly through the years, but having no ordained minister the ordinances had not been observed.

The same year Dr. Mercer opened this work in Georgia, 1817, Rev. James Ronaldson, of North Carolina, was commissioned by the old Triennial Convention to establish schools among the southern tribes of Indians. He persuaded the Mississippi Society for Baptist Missions to employ Rev. Isaac Suttle to open a mission among the Creeks in Alabama. He found little encouragement among the Creek Indians, but had some converts among the negro slaves of the Indians, and a Baptist church was organized. From this church, no doubt, came in after years the spiritual father of Joseph Island, the great Indian preacher, the "Uncle Billy" who led Joseph Island to Christ. Also Brethren Jacob, Harry, and Jesse, negro preachers mentioned in the early history of the work, and who suffered from the cruel lash of their persecutors, came from this church.

In December, 1819, the Mission Board of the Georgia Association voted to undertake a mission work among the Creek Indians, but nothing was done until 1822, when Rev. Lee Compere, of South Carolina, was appointed and opened a mission on the Chattahoochee River near the line between Georgia and Alabama. The mission was named Withington for one of the contributors whose gifts made the work possible. Rev. Compere preached to the Indians as he had opportunity, and he and his wife conducted a school for seven years. A number of young people were converted and baptized. By this time great excitement prevailed among the Creek people on account of controversy over the question of selling their lands and removal, and it was thought best to close the mission, which they did in 1829.

The tribe was divided into two parties, known as the Upper and Lower Creeks. The Lower Creeks, under the leadership of Chief McIntosh, favored the sale of their lands and removal. The Upper Creeks opposed it. Having a majority in the Creek Council, they passed a law making it a felony for anyone to sell any of their tribal lands, with a penalty of death.

At a council at Indian Springs, Georgia, in February, 1825, with a commission from Washington, a treaty was made with the Lower Creeks and signed by McIntosh and a dozen other chiefs, disposing of all their land in the State of Georgia. The tribe was to receive four million dollars and an equal amount of land in the Indian Territory. The Upper Creeks protested that the signers did not represent a majority of the Council, and Secretary Calhoun refused to recognize the treaty as valid; but after the election of John Quincy Adams as President, the treaty was ratified. Chief McIntosh was tried by the Council and condemned to be shot. A band of one hundred Creek Indians surrounded his home, set his house on fire, and shot him as he attempted to escape. Most of the Lower Creeks moved to Indian Territory and made settlement in the new land.

A year later the Upper Creeks, under their leader, Opothleyohola, made a treaty disposing of their lands in Alabama for $217,600, a perpetual annuity of $20,000 and agreement that they be allowed to settle in Indian Territory, and their moving expenses to be paid by the Government. When the time came for them to go, they refused to move and the soldiers had to be sent to evict them. It was not until 1840 that the last of the tribe left Alabama for the West.

In the meantime the Lower Creeks were prospering in their new land. John Davis, one of the converts in Rev. Compere's school, had gone west with the early emigrants, and had been preaching unmolested for some five years when he received appointment as missionary in 1831, but was not ordained until some years later. The next year, (1832), Rev. David Lewis, of New York, was sent to the Creek Indians, and worked with John Davis. They established a mission in the vicinity of Fort Gibson on the Arkansas River. The mission was named Ebenezer. A church and schoolhouse were built. Rev. Lewis remained but one year and was succeeded by David B. Rollins, from Cincinnati, in 1834.

The following year the Upper Creeks began to arrive under escort of soldiers, many of the men being chained together. Three thousand three hundred were in the first detachment. Eight thousand more were on the way with their leader, Opothleyohola. Feelings were intense. Trouble was expected. Major Armstrong, the army officer in charge of Indian affairs, requested all the missionaries to leave the Territory, as he could not be responsible for their safety should trouble arise. Their presence already was serving to complicate matters. A missionary named Mason had been shot at, the ball passing within a few inches of his heart. He was later attacked with a knife and narrowly escaped assassination. It was at this time that the Creek Council passed their law forbidding preaching or praying by any Creek Indian or negro within the Creek nation under penalty of receiving forty lashes upon the bare back. This proved to be no empty threat. It was not until 1842 that work was resumed, and then it was without encouragement or persuasion from the Creek Council. Rev. Eben Tucker arrived at North Fork Town, now called Eufaula, near the Canadian River, the line between the Creek and the Choctaw Indians. He counseled those Creeks who wished to attend Christian services to cross over to the Choctaw side, and those living near the Cherokee country to do likewise, so they would not be molested. It was at one such meeting that Joseph Island was baptized, though he had been a Christian for some years, but had had no opportunity to unite with a church.

Dr. Tichenor gives us the following interesting story of the conversion of Joseph Island as he heard it from his own lips, in an address before the American Missionary Association in Louisville, Kentucky.

Rev. Frank Calloway, a Baptist minister of Lafayette, Alabama, saw an Indian boy being imposed upon by some white boys. Driven to desperation by their insults, the Indian boy drew his knife and would have seriously injured them had not the minister laid a restraining hand upon him and kindly but firmly led him away. After much fatherly advice, he pressed upon him the need of becoming a Christian and gave him a Bible, which the boy promised to read.

Very soon after the incident, Joseph, with many others of his tribe, left for the West, where he grew up to manhood surrounded by the rough, ungodly society of a frontier country. He became a fiddler and his services were in demand at many of their rough dances, which frequently ended in drunken brawls and bloody fights. On one such occasion Joseph Island's bosom friend was killed, which greatly affected him.

The next day an old negro slave, Uncle Billy, was ordered to dig the grave. Joseph Island, heartsick and lonely, strolled out to where the old negro was at work preparing the last resting place for his dear young friend who had been so suddenly cut down in his sins. Uncle Billy was a Christian. As he worked he talked to the young Indian about death, the future life, and the necessity of preparing to meet God in judgment.

The seed fell in prepared soil, and during the weeks that followed Joseph made many visits to Uncle Billy's cabin to learn more about Jesus, the Saviour of men. The Bible given him by Rev. Calloway, which had lain unread in his trunk, was brought out and read, while the old negro, who could not read, explained to him the spiritual meaning. This led to his conversion, and the two spent many happy hours together in prayer and the singing of hymns.

Joseph began at once to tell others of his new-found joy, but praying and exhorting had to be done secretly, because the law forbade it. Some two years after this Rev. Sidney Dyer was sent out by the American Missionary Society as missionary to the Creeks and Choctaws. He came into the vicinity of Joseph Island, and was welcomed by him. Rev. Dyer was received with remarkable favor. He traveled long distances and preached to large assemblies. The people were widely scattered; many of them came twenty miles to worship, and camped over Sunday.

Dr. Wyeth, in *Poor Lo,* tells the following dramatic story: "On account of the unjust law forbidding worship, Rev. Dyer led his people across the Canadian River to a place opposite North Fork Town (now Eufaula) in the Choctaw nation, and made a camp, by the side of a pond sufficiently deep to baptize. Here on Friday the people assembled, about two hundred in number. He held a prayer meeting and retired for the night. Soon the heavens grew dark and poured forth incessantly their streams of fire; then followed a howling storm and drenching rain. Having no shelter, they were compelled to receive it on their crouching forms. It rained all night. Sleep, of course, was impossible, but the nature of the objects on which their minds dwelt enabled them to pass the night very pleasantly. Next day twenty-two were received for baptism.

"On Sunday, with a greatly increased crowd of four nationalities, and after three sermons, by the aid of two interpreters, these were baptized. Joseph Island was the first to be baptized. These, with others, were organized into the North Fork Baptist Church, and Joseph Island became its pastor. He moved out of his new house into a log cabin, and seated the house with benches for worship. North Fork Town had the reputation for being the worst town in the Creek nation.

"Subsequently Mr. Dyer visited the Creek nation again, and held a two days' meeting. The Indians faced the danger of persecution, so earnest were they for their souls' welfare. Some came a distance of sixty miles. The camp, composed of five or six hundred families, a large number of tents, and a great concourse of people, was a wonderful spectacle to the sons of the forest, many of whom united in the worship of God. On the Sabbath, forty-four were baptized. Thirty of these were united to the North Fork Church, now numbering fifty-four, six weeks after its organization."

There were fourteen also converted at this meeting that united with the church at Tucka-batchee, mentioned before as the church that survived the removal, having been organized by Dr. Mercer in Georgia.

Joseph Island was forbidden to preach, and threatened with whipping and the destruction of his goods. But it made no difference in his activities. He refused any remuneration from the Board, but asked for books that he might better prepare himself to preach. When Mr. Dyer left the field, he requested the Board to send a man, one who was not afraid to die for Christ's sake. He was ordained, the books were sent him, and two years later he was mentioned in the report of the Home Board as "one of the most devoted and self-sacrificing men living." In one of Joseph Island's reports, he states: "We had great persecution here. Brother Jesse received fifty stripes. Brother Billy and Brother Asah-he-na-hah, a native, received fifty stripes. These three brethren belonged to our church. One colored man, a member of the Methodist church, received fifty stripes. They commenced with the intention of whipping all of us who were leaders in the work, saying that would stop all the rest of them. They said we were the ones that caused the people to pray. They wanted to whip me and Brother Harry, and on Saturday the opposing chief sent out and gathered his people to come to our meeting house on the Sabbath to whip us. But God restrained their wrath. Some feared to come upon us; and from that time they never whipped any more." There were many whipped, but there is no account that any recanted or denied the faith.

The powerful and influential McIntosh family was strong in its opposition to the work of the missionaries. Eventually the whole clan united with the Baptist church; and three of the grandsons of General William McIntosh became Baptist preachers. A report from the North Fork Baptist Church, dated July 26, 1848, reads as follows: "The Board has aided a few men, mostly natives, for the last few years. Until December, they did not have a white missionary in the Creek nation. Great prosperity has attended the churches; the preaching of the natives has interested the tribe; and the different churches have always had large congregations. At most of the monthly meetings they have received members.

"Six years ago the number of Baptist members in the nation did not exceed 150, with two churches and two or three preaching places. At present there are seven Baptist churches and about ten preaching places, with 550 members. The denomination has had superior native assistants. Rev. Joseph Island, whom every person loves to speak highly of, died last March. He was the first minister of the North Fork Church, and continued their beloved pastor, in labors abundant, until his death. At the time of his death the church numbered 175; now it numbers 210. Those added since have been deeply affected by his loss, and, no doubt, his death has been the means of their conversion. The Society now has—

Rev. Americus L. Hay, at North Fork Town.
Rev. James Perryman, native, at Big Spring.
Rev. Andres Franzier, native, at Elk Creek.
Brother Sti-sock-kee, native, at Elk Creek.
Brother Yan-too-chee, native, at Creek Agency.
Brethren Jacob, Jesse, and Harry, black men.

"A school was commenced last January—now has thirty pupils. For a day school the attendance is excellent. Five could read in easy lessons, and three spell words of one syllable. At the close of the first session, of twenty-two weeks, twenty-one were reading. Eight learned their letters the first day by using the musical alphabet. The school could now have 150 pupils if the Board could support them, but they have not the means.

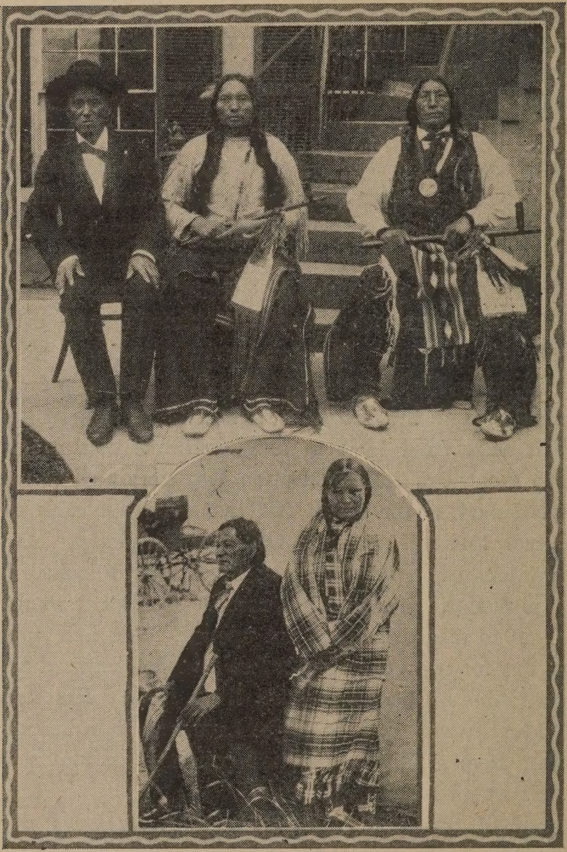
"The people ask for schools. They see how much benefit the Choctaws have received from their excellent boarding schools, and wish for another, conducted by the American Indian Mission.

"But a day school will not answer the purpose of education for the tribes. The Indian youth should be taught farming, and some of the simple trades, and the girls housekeeping. This is not likely to be done, only in the manual laboring schools. The Government can, to the greatest extent, advance the true interests of the tribe by establishing boarding schools. If the Indians should not recommend this course at this time, a good school will recommend itself to any tribe in a very short time.

"At no time in the history of the Creeks has such great prosperity attended them as now. Several of the principal chiefs have united with the different churches, and are sending their children to school. Within the last six months seventy-five have united with the different Baptist churches in the nation. Congregations are becoming larger at each meeting. Our agent, no doubt, will speak of the secular condition of the Creeks. A bright day is dawning on the Creeks. Already the bright light is seen in every direction."

Many Baptist missionaries were sent into the Creek country from time to time, though some did not remain long. One of those who remained to find his life work in the field was Rev. H. F. Buckner, who came to the Creek nation in 1847. He was born in Pulaski County, Kentucky, in 1820. His education was such as could be obtained in the common schools of that day. He was married, in 1842, to Lucy Ann Dogan. He began preaching in Kentucky and served as missionary in the mountain regions of the eastern portion of that state from 1844 to 1847, and was then appointed by the American Indian Mission Association of Kentucky as missionary to the Creek Indians. He first came to the Ebenezer Mission, near the Old Creek Agency. At first the Indians overtaxed his hospitality, and it looked for a time as though his scant allowance by the Board would not be equal to the strain thus put upon it. His first appointment was for two years, but before that time expired he discovered that he had found his life's work. His striking individuality was such as might have been expected of one coming from a family that had produced gallant soldiers as well as militant preachers.

Joseph B. Thoburn, in his *History of Oklahoma,* says of him: "Mr. Buckner was in some respects one of the most remarkable missionaries of any denomination who came into the Indian Territory during the period of its greatest missionary activity. He was a powerful and persuasive



Above—Three Cheyenne chiefs: Buffalo Meat, Three Fingers, Wolf Robe. Buffalo Meat adopted citizen's dress when he became a Christian.

Below—Chief Left Hand (Arapaho).

preacher and of a very marked personality. He came into the Creek nation while yet there was much hostility toward preaching and preachers. The Creek Council did not consent to his presence, though they suffered him to remain. Slowly and patiently at first, then in his own more natural and impulsive way, he won the confidence and esteem of the Creek people, until his influence among them became powerful and widely felt."

In 1856 the work of the American Indian Mission Association was turned over to the renamed and reorganized Home Mission Board, and thus Dr. Buckner was taken over by this recognized agency of the Southern Baptist Convention.

When his work was broken up by the outbreak of the Civil War, he went to Texas, where he engaged in pastoral work until the end of the War. In 1871 he returned to his desolate field in the Indian Territory and sought to help the Creek people in their efforts to get settled again and resume their peaceful vocations. He found that the War had taken a dreadful toll of his former friends and fellow Christians among the Creeks, leaving many orphan children helpless and dependent. He appealed to the Board to allow him to open an orphans' home for them, which suggestion met with some favor, and some money was secured for that purpose. But, in 1877, the project was abandoned and the money appropriated to the general use of the Board. Perhaps they deemed the Levering School prospect, which was then being talked of, would sufficiently care for many of the orphans.

In 1873 Rev. J. A. Preston returned to the Creek nation from Georgia and purchased a house at the Creek Agency.

This year Dr. Buckner's little boy died while he was away from home attending the Southern Baptist Convention. Rev. S. L. Helm, secretary of the American Indian Mission Association, Louisville, Kentucky, and Dr. G. J. Johnson, of St. Louis, visited the Creek Mission, and Mr. Helm reports as follows:

"Personal observation fixed upon me the conviction that our mission to the Indians is a success. The deep, the appalling poverty in which the War left Dr. Buckner and the Indians, though hindering it, did not suppress the free course of the gospel among the Creeks. The scattered churches are being rapidly reorganized. I found Dr. Buckner and his family living in a rude cabin twelve feet square. The kitchen a still more uncomfortable cabin. In these he sat, studied, slept, cooked, ate, and entertained his company.

"In the absence of sawmills, lumber and mechanics, this was the best any man could do without money or help. But few white men are allowed to live in the Territory, and the Indians are not mechanics. I spent a night in this dreary home of a faithful missionary of the Cross. The rain poured through the leaky roof of the kitchen where Dr. Buckner and his family were sleeping on a puncheon floor. The beds had been given up to the visitors.

"The next morning his youngest little daughter, who had shared in the drenching all the family received during the night, was seized while at breakfast with a severe chill. Soon the little girl was delirious with fever. My heart was so touched that I could not forbear weeping, and said: 'Dr. Buckner, you must have a better house; you will die here!' 'But,' he said, 'we can't get it; I have no money to build one.' I said, 'Dr. Buckner, you shall have a better house.' The dear man and his lovely wife, doomed to so many disappointments, weeping softly, said, 'We need it, but—!' 'But you must have a house!' "

Dr. Johnson and S. W. Marston, of St. Louis, who accompanied Dr. Helm on this visit, enlisted the Baptists of Missouri, and Dr. Helm those of Kentucky, and soon the money began to flow in, and a house costing $2,500 was built for the missionary near Eufaula. This was for a long time the best house in that vicinity.

In 1877 a communication from Dr. Buckner bears a request from the wild tribes west of the Seminoles that a missionary should visit them, and the absentee Shawnees made a request through Major S. G. Vore for a Baptist school at or near Shawnee Town. They proposed to give all the land necessary and five thousand dollars for the building.

Says this report: "There are several among them who are called 'praying people.' A young Creek Baptist, named James Deer, having lived among them since the breaking out of the War, has acquired a knowledge of the Comanche and Delaware languages, and would make an excellent interpreter. One Seminole Baptist has also moved among them, and it is believed that a church of about six male members could be organized at once. Black Beaver, chief of a band of Delawares, is also a Christian.

"At the Sac and Fox Agency there is a church of baptized believers enjoying the ministry of an unordained minister, named Keokuk, and an exhorter named McCoy. At this station there are now sixteen awaiting a visit of some ordained preacher to baptize them. A native preacher, formerly appointed by the Board, Rev. Daniel Perryman, visited them last fall and baptized twenty-two. Another of our Creek preachers, Wesley Smith, also visited them last winter, and married Chief Keokuk to his wife according to the forms of Christian people. In 1878 Rev. John McIntosh visited the wild tribes near the Wichita Agency, Anadarko, and baptized fourteen Indians."

The 1880 reports mention the appointment of Rev. William McComb and Washington Kanard, both native Creek preachers, to work among the Creek Indians under the direction of Dr. Buckner. The next year he tells of several young men pursuing a course of studies in colleges in the States with a view to the ministry, and one had been a student in the Southern Baptist Theological Seminary at Louisville, Kentucky, during the past session. Two others were to enter the next opening. The Levering School was located this year, a superintendent appointed, and contracts let for buildings. This was the final achievement of the great Indian missionary.

On December 3, 1883, Rev. H. F. Buckner, who had for thirty-three years been the untiring friend of the Red Man, and who had, impelled by the love of Jesus, endured hardships and suffering rarely equaled since the days of the martyrs, while lying on his couch of suffering and longing still to live for the people he loved, felt the approach of death. After wrestling with God to live, at last he yielded to his Master's will, and exclaiming, "Eternal life! Eternal life! Now let it come!" he closed his eyes for the long and dreamless sleep of death, and the ransomed spirit went up to rest in the Paradise of God.

During the winter the factional war among the Creeks that persisted through the years, disturbed the churches somewhat and caused a stampede, for the time being, of the pupils of the Levering School. From Thoburn's *History of Oklahoma* we have the following account of this affair: "A trouble of long standing broke out afresh this year. Samuel Chechote, belonging to the McIntosh party, was principal chief; Spiechee, or Isparhechar, was leader of the other faction. On December 24, a company of Lighthorse militia while scouting west of Okmulgee a few miles, found and attacked the camp of Spiechee and his followers. The Lighthorse Company lost seven men. A force of 600 warriors was organized by the Creek authorities and placed under the command of Pleasant Porter. When this force took the field to begin an offensive they found the Spiechee camp deserted. Spiechee and his band had retreated toward the west, passing across the Sac and Fox Reservation and the Kickapoo country to the unassigned lands and thence to the Wichita Agency at Anadarko. The followers of Spiechee had abandoned their farms, taking their families with them.

"As they were poorly equipped for a winter campaign there was considerable suffering among them. Spring came and they did not return. It finally became necessary for the United States Government to bring them back with a military escort under the leadership of Captain John C. Bates. A Government commission under Major Fisk was ordered to Muskogee to meet the contending parties. He set the date for a hearing on a certain Monday.

"All appeared promptly except Chief Checote, who was twenty-four hours late. The Major was indignant and roundly censured the Chief for causing the delay. Checote was a Methodist preacher. He answered in a kindly but dignified manner that the hearing having been set for Monday, it was impossible for him to reach Muskogee without traveling on the Sabbath. This was contrary to the teachings of his church and faith, and much as he disliked to disobey the mandates of the great Government of the United States, such was his regard for the teaching and example of Christ, whose humble follower he was, that he felt constrained to postpone his start until the Sabbath was over. General Fisk at once assured Checote that he had done right in following the dictates of his conscience, and added that he would never again make a business appointment that would cause anyone to travel on the Sabbath contrary to his belief and wishes.

"The Crazy Snake uprising occurred in 1891. Many of the conservative members of the Creek tribe were dissatisfied with the allotment of their lands in severalty, placing the Indians under the Federal Courts. They refused to appear before the Dawes Commission, and early in the spring of 1891 declared Citto Harjo, or Crazy Snake, Chief. He issued a call for the two branches of the former Creek legislature, the House of Kings and the House of Warriors, to convene to reestablish the ancient laws, courts, and customs of their tribes. The whole proceeding was orderly, but the newspapers flooded the country with exaggerated headlines of an Indian uprising and pressure was brought to bear on the Government to send troops to quell the uprising.

"A company of soldiers was sent from Fort Reno, and Citto Harjo and some of his followers were arrested. Alex

Posey, the famous Creek poet, who graduated from Bacone Baptist College, wrote the following poem on the arrest of Citto Harjo:

'Down with him! Chain him! Bind him fast!
Slam the iron door and turn the key!
The one true Creek, perhaps the last
To dare declare, "You have wronged me!"
Defiant, stoical, silent,
Suffers imprisonment!
Such coarse black hair! such eagle eye!
Such stately mien! How arrow straight!
Such will! Such courage to defy
The powerful makers of his fate!
A traitor, outlaw—what you will.
He is a noble Red Man still.
Condemn him and his kind to shame!
I bow to him, exalt his name.' "

Following the death of Rev. Buckner in 1883, the Missionary Board of the Indian Territory Baptist General Convention took over the work among the Five Civilized Tribes, and Rev. W. P. Blake became the successor of Rev. Buckner. For some reason Rev. Blake's service among the Creek Indians was of short duration. After six months, he resigned and became the pastor of a white Baptist church in Kansas, from which he was soon afterwards called by the Home Mission Society to become the superintendent of Emahaka Academy, a mission school among the Seminoles, in Oklahoma, situated near Wewoka. He remained in charge for a number of years, until it was finally abandoned. Rev. Blake here did the best work of his life, and made many friends among both the Seminoles and Creeks.

In 1925 the Indians made up quite a sum of money to pay the expenses of Rev. and Mrs. Blake, and called them from their place of retirement in Maryland for a visit of several months in Oklahoma, where they spent many delightful weeks visiting and worshiping with the Indians. Many of those who had been their pupils, but now were grown to manhood and womanhood, occupied places of service in the churches.

Following Rev. Blake, Rev. G. Lee Phelps was called from his work as associational missionary in Missouri to work among the Creek Indians. He found many well-organized churches with Indian pastors in charge of them, who gave him most hearty cooperation. During the five years he was with them he assisted in building a number of church houses and, with the aid of an interpreter, fully preached the gospel throughout the nation. Many meetings were held, which resulted in a large number of baptisms and greatly strengthened the churches.

In 1906 a change of policy was decided upon by which one general missionary should have the oversight of all the work among the Five Civilized Tribes, and Rev. A. J. Washburn was appointed, Rev. Phelps being transferred to the Cheyenne and Arapaho work at Darlington, Oklahoma. Later he became the successor of Dr. Washburn as general missionary to the Indians, which position he occupies at this time (1929). His most noteworthy work of recent years has been that of leading them out of their conservatism, and encouraging the organization and maintaining of Sunday schools and B.Y.P.U.'s among their churches. At Wetumka, Oklahoma, during the summer of 1925, an Indian B.Y.P.U. State Convention was organized with representatives from several tribes, and promises to be successful in greatly increasing the interest in the young people of the Indian churches.

Among the Creeks, as among the other tribes, a large share of the success is due to the faithful and efficient service of the noble and godly native pastors who have wrought through the years. John Davis and Joseph Island have already been mentioned in these pages. John McIntosh, Siah Gray, and many others, have more recently gone to their reward. William McComb, who for many years traveled with Mr. Buckner as his assistant and interpreter, and who for thirty years was moderator of the Creek Baptist Association, was largely instrumental in securing from the Creek Council the valuable site for Bacone College, and their cooperation in its establishment. Now past eighty years old, he is still the most influential member of the old historic West Eufaula (North Fork) Church; was influential in securing large gifts from the Indians, thus making possible the million dollar endowment for Bacone College. The gentle Christian spirit of Rev. John Smith is an inspiration to all who meet him. Rev. William Stoddard's evangelistic power is unequaled by any of his brethren. But the list is too long to mention all those who are still with us, whose good deeds and faithful service will not be unknown when the books are opened and every man shall be rewarded.

One of the pioneer missionaries whose life and work has reached many tribes was first sent to the Creeks, but later he was instrumental in opening much of the work among the Blanket Indians. This is J. S. Murrow, sent out by the Southern Baptist Convention in the early days, but who afterwards worked for the greater part of his life with the American Baptist Home Mission Society.

He was a native of Georgia, having been born in Jefferson County, June 7, 1835. At the age of nineteen he united with the Green Fork Baptist Church, and the following year was licensed to preach. He attended Mercer University, and afterward located at Penfield, Ga. In 1857, he was appointed by the Domestic and Indian Mission Board of the Southern Baptist Convention as a missionary to the Indians in the West.

At that time there were no railroads west of the Mississippi River. It took five weeks for the new missionary to make the journey to his field. There were then very few white people in the Indian Territory. H. F. Buckner was the only white missionary working among the Creeks. Evan and John B. Jones were working among the Cherokees, but there were no white missionaries among the Choctaws, Chickasaws or Seminoles. Armstrong Academy had been established and was doing good work among the Choctaws. It was decided that for a time the new missionary should work with Buckner, so he settled at Old North Fork Town, now the town of Eufaula. Here within ten months his young wife had died. In 1859 he married Miss Clara Burns, daughter of the pioneer missionary, Rev. Willis Burns, and they moved to the Seminole nation.

Then came the Civil War, with its attendant upheaval in the Indian country as well as elsewhere. The Seminoles took the Confederate side, and when that section was taken by Federal troops the Indians became refugees, living in camps along the Red River. Murrow was appointed Subsistence Commissary, supplying these destitute Indians with their daily ration of beef, flour, salt and corn. More than three thousand of them, mostly women and children, for the men were in the army, were brought through this trying time by his wise and resourceful management.

Missionary work was not abandoned. As he had occasion, worship was established in the camps, more than two hundred Indians were baptized, and the little church, numbering thirty when the War broke out, went back to the old location when peace came, two hundred and fifty strong. One year of this trying time was spent in Texas, refugeeing himself, but the church flourished under the care of John Jumper and James Factor, whose stories are told elsewhere.

When, in 1872, he issued a call for a meeting of the churches of the Choctaw and Chickasaw nations, there were sixteen churches to respond. An association was organized, which has had an illustrious history as a missionary agency in the evangelizing, not only of those two tribes, but of many others of their kindred people to whom the gospel had not been preached. In 1881 Rev. Murrow was one of the leaders in the organization of the Indian Territory Baptist Association and was its president for seventeen years.

After the War, Rev. Murrow settled at Atoka in the Choctaw nation. From this as a center he has projected his life into the lives of the Indian tribes in a most remarkable way. An orphans' home was established, which is now known as the Murrow Indian Orphanage and is a part of the institution at Bacone College. Atoka Academy ministered to the education of Indian youth for many years before it, too, was merged with Bacone. Throughout all the early years he was supported by gifts from churches and associations in Georgia. The letters he wrote to these churches constitute a marvelous record of pioneer trials and triumphs. Differences, however, arose between him and the Home Mission Board, and it was necessary for him to define his connection with the two agencies working in the territory where his chief field was. The result was that, in 1891, he was appointed superintendent of Indian missions by the American Baptist Home Mission Society of New York, and ever after was closely connected with that organization. However, he continued to be an inspiration to the zeal and interest of Southern Baptist churches. Under his superintendency, the Rainy Mountain and Elk Creek Missions among the Kiowas, the Comanche Mission at Lawton, and the Cheyenne Mission at Kingfisher were opened. The impress of the life of this one man has been made upon the lives of many tribes of Indians and its influence will reach to generations yet to come through the institutions he has helped to build. He died Sept. 8, 1929, at the age of ninety-four, after seventy-two years of missionary life among the Indians.

II. The Seminoles

The Seminole Indians are a branch of the Creek or Muskogee tribe, numbering about 2,000 in Oklahoma and about six hundred in Florida. Their original home was in southern Florida, in the Everglades. The place became a convenient refuge for runaway slaves, and the Indians protected them. The Government purchased their land in Florida and assigned them a reservation in Indian Territory near their kinsmen, the Creeks. They agreed to move west within three years, but at the expiration of that time they refused to go. This brought on the Seminole War, which lasted many years and cost the Government much in lives and money, and greatly depleted the Seminole tribe. Oceola, their chief and leader, was finally captured and died in prison. A portion of the tribe were never conquered and still remain in the Everglades, living by hunting and fishing. Since highways are being built into their hunting grounds, many white huntsmen from the great cities come with dogs and high-power rifles, and their game will soon vanish like the buffalo of the plains. Many attempts have been made to educate and Christianize them, but without any very marked success.

Some years ago a party of the Christian Seminoles from Oklahoma, headed by Jackson Brown, brother to J. F. Brown, their former governor, a member of a Baptist church and of great influence among his people, visited their brethren in Florida. There was a large party of them, the flower of the tribe. They traveled in a private car. When they landed in the Everglades, the Indians gave them scant attention, saying they were white people, and that since they had adopted citizens' clothing and ways, they had nothing in common with the Seminoles of the Everglades. But the visitors spoke the Seminole language, and when they began singing the beautiful Christian songs in the native tongue, the attention of the pagan Seminoles was arrested, and their hearts and minds were prepared for the preaching that followed. The party spent a week with them and returned without any visible results. But this led to the Creek Association undertaking a mission to them. Some of their best preachers have been sent, each in their turn, appointed by the managing board of the association, and have spent a part of each year on the field. They have gained some influence, but none has been baptized.

In 1914 Rev. A. J. Holt and Rev. V. I. Masters made a visit to the Florida Seminoles, and made a survey of the situation. They found that the Creek Association had already occupied the field, and recommended that the Home Board give them what encouragement and help they could; but were of the opinion that the work could be better done by Indians than by white missionaries.

The majority of the Seminoles were conquered and moved under escort of soldiers to the land set apart for them in Indian Territory in 1833-36. They shared the Creeks' hatred and opposition to the Christian religion, regarding it as the white man's, and a part of his hated civilization. They also passed laws prohibiting its being preached or practiced among their people.

Many negroes came with them. These secretly held their meetings, baptizing after midnight in the streams, with guards posted to keep from being surprised and arrested. A free negro, named Monday Durant, made many preaching visits to the negroes in the Seminole nation. A church was organized by him in 1854. It was while attending this church that James Factor was converted. He was the first Seminole Christian. Being a prominent man among them, his conversion created a storm of persecution. He was arrested. Chief John Jumper was Factor's friend, and having secretly become interested himself, succeeded in having the trial put off from time to time until the excitement subsided. He finally secured a repeal of the law, and his friend was never tried. John Jumper soon afterward became a Christian, uniting with the Presbyterian Church.

Some years afterward, observing Rev. Murrow baptizing in an open stream, he was led to become a Baptist. John Bemo, a half-breed Seminole, who was educated by the Presbyterians, also became a Baptist about the same time.

In November, 1857, Rev. J. S. Murrow was appointed by the Home Mission Board, from Georgia, and after working with Rev. Buckner among the Creeks a little more than a year, moved to the Seminole country in 1859. In the spring of 1861 he organized the first Baptist church among the Seminoles. Jumper, Factor, and Bemo became members of this church. Bemo became his interpreter, and labored with him until the Seminoles were forced into refugee camps on account of the War. Many of the able-bodied men joined the Confederacy. Bemo went to the Northern army. Murrow was appointed subsistence agent for the refugees of several tribes, including the Seminoles. They moved to a camp on Red River near the Texas line, frequently going across the line when the army came too close. The church continued to function, having services in camp under brush arbors built by them for that purpose. Baptisms were frequent, and the church, at the end of the War, returned greatly increased in numbers. After the War, John Jumper became a Baptist preacher and was ordained in 1855, as was also Mr. Factor. Mr. Murrow, after the War, located among the Choctaws at Atoka, Indian Territory. He made frequent visits to the Seminole country, but the church work was carried on by Brethren Jumper and Factor.

In 1876 Rev. A. J. Holt of Texas was, while attending the Seminary at Louisville, Kentucky, appointed missionary to the Seminoles, and arrived on the field in October of that year. The following year, in August, he moved to Anadarko to open a mission among the Wichitas and affiliated bands. Rev. Holt met with good success among the Seminoles and baptized many converts. He tells graphically his varied experiences and sufferings while on this field in his book, *Pioneering in the Southwest.*

John Jumper and James Factor both died during the same year, 1897.

The Brown brothers, John F. and A. J., were for many years the leading Baptists among the Seminoles. J. F. Brown was governor of the nation, and his brother, A. J., was the national treasurer. Both were prosperous merchants and cattlemen, men of large affairs. They were preachers also, and found time from their business to hold meetings and manage the religious affairs of their people. These have both passed to their reward, and no great, devout men have arisen to take their places. Some years ago the Seminoles discontinued their associational meetings, and statistics and information regarding the progress of their churches are difficult to obtain. Within recent years immense oil fields have been developed in their country, and many of them have greatly profited materially thereby.

III. Choctaws

The Choctaw Indians, before their removal to the West, occupied a territory in central and southern Mississippi. A portion of the tribe, about 1,500, still live there, but the main body of the tribe, about 20,000, live in the southeast portion of Oklahoma. They moved West during the years 1812-32.

Just when the effort of Southern Baptists to evangelize the Choctaw Indians began is not clear. We find in the

History of Kentucky Baptists, that at a meeting of the Elkhorn Baptist Association, in 1801, sixteen years before Isaac McCoy and Humphrey Posey were commissioned by the Triennial Convention to work among the Indians, a request was received from the South Elkhorn Church "to send missionaries to the Indian nations." The association took this matter under consideration and agreed to appoint a committee of five members "to hear and determine on the call of any of our ministers, and if satisfied therewith, to give them credentials for that purpose; to set subscriptions on foot; to receive collections for the use of said mission; and it is recommended to the churches to encourage subscriptions for such purposes, and have the money lodged with the deacons, to be applied for that purpose whenever called for by the Committee." The following brethren were appointed: David Barrow, Ambrose Dudley, John Price, Augustine Eastin, and George Smith. Unfortunately, we have no record of the results of the transaction, except that John Young was approved by the committee and sent as missionary to the Indians. But we have no knowledge of the length of time he spent among the Red Men, or the result of his labors. Neither do we know to what tribe he went. But sixteen years later, in 1817, we find that during a revival that swept over Kentucky, the Kentucky Missionary Society established a school for Indian children near Georgetown, Kentucky, to which they gave the name of Choctaw Academy. In the absence of better proof, we may surmise that this missionary, John Young, was sent to the Choctaws, and that the school was the result of the Kentucky Baptists' interest in them.

"The school was opened with eight red children in the spring of 1819, Rev. Thomas Henderson, superintendent," says the *History of Kentucky Baptists.* "The number of students increased from year to year, till it became a large and flourishing school. In 1828, seventeen of the Indians of the school were baptized into Great Crossings Church in Scott County. Of that number, Sampson Birch, Robert Jones, and Peter Folsom became preachers of the gospel to their people in the far west."

Peter Folsom was very active while in school, but coming to the new country, his lot was cast amidst an irreligious people, and he became indifferent and spoke to few about his having been a Christian. Years passed and one night on a journey with the chief, who was his uncle, and another leading man, they were compelled to spend the night in the woods. Being tired, he wrapped himself in his blanket and lay down to sleep. The other two remained sitting about the fire talking, long after they supposed he was asleep. The conversation finally turned on the subject of the Christian religion, which seemed to be making some headway among portions of their tribe. One asked the other what he thought of it. The chief said he had thought a great deal about it, but had concluded there was nothing to it, that he had understood this young man had once belonged to them, but he had been with him a good deal and had never heard him speak of it.

The young man was not asleep, as they had supposed, and felt keenly the rebuke. He rose and begged their pardon for never having mentioned it before, and determined never again to betray his Lord by his silence. From that night Peter Folsom became a great preacher, and throughout his long life, though he became a chief of his tribe, and was active in all that pertained to their governmental affairs, was first of all an humble, though mighty, preacher of Jesus Christ.

In 1832 a Mr. Wilson opened a mission among the Choctaws on the Arkansas River, near the agency, which was located not far from Fort Smith. Sampson Birch, native Choctaw, was preacher and interpreter. They opened a school in connection with the mission, but for some reason it was soon discontinued and the two gave themselves to preaching and traveling among the Indian settlements. After two or three years, Mr. Wilson left the work. Later the school was reopened by the Choctaw nation, under an arrangement with the United States Government to supply a part of the funds. Rev. Joseph Smedley and his wife, Rev. Eben Tucker, and Dr. Alanson Allen, were appointed by the Triennial Convention, though all the salary they had was from the Government. Ramsey D. Potts and his wife were likewise under appointment as teachers in the Choctaw nation at that time. Mr. Potts was ordained to the Baptist ministry in 1837. He became an effective preacher. He and his wife gained great influence with the Choctaws. In 1837 Rev. Potts organized the first Baptist church in the Choctaw nation, ten miles west of Fort Towson, at a preaching station named Providence. Two years later an epidemic of smallpox greatly hindered both the school and church work.

In 1841 he reports a great spiritual revival,—at one meeting and at one service, eighteen conversions; twenty-one at another. Rev. Potts preached at four stations, riding from forty to ninety miles, preaching six times a week, and teaching at the home station. In 1843, he reports eighty-three members, and two native workers had been licensed to preach. The work had grown in his hands until an assistant teacher was procured, thus giving him more time for evangelistic work. He made a trip east, visiting many of the churches in the interest of his work, and, with the help of his two Indian men, greatly enlarged his field of operation. He soon reported twelve preaching stations and one hundred and sixty members. His work was transferred to the American Indian Association. They now had eight Baptist missionaries working among the Choctaws. On the Canadian River a church was established where many of the Creek Indians, who were forbidden to worship in their own country, came and were converted. Rev. Smedley was pastor of this church for a time until the death of his wife, when it became necessary for him to give up his work among the Indians, and take work in Arkansas, where his little children could be cared for. He was very popular with the Indians, and after ten years he returned to the Choctaws. He organized four or five more churches. Interest in education had also grown apace.

Peter Folsom was then chief of the district in which Mr. Smedley labored, and a member of one of the churches. He was very active in Christian work and later resigned his office to give himself more fully to preaching. He was appointed by the Home Board, and his salary supplied by the Yellobusha Association in Mississippi. A year later he was able to baptize a number of men in a district where there was great opposition to the gospel.

In 1845 Rev. Potts established the Armstrong Academy, which became a famous school. Mr. and Mrs. Potts, Mr.

and Mrs. P. P. Brown, Jr., Miss Chenoweth, and Mr. H. W. Jones were the faculty. Large numbers were baptized. This school was operated under Baptist management for twelve years until 1857, when it was transferred to the Southern Presbyterians. It was abandoned at the beginning of the War, and later taken over by the Government, as all schools in the Five Tribes were taken over. Great good was ascomplished by it, until it was destroyed by fire in 1920. It was added to the itinerary of the Home Board student missionary in 1914, and eight students were baptized there a few days before the fire.

The Choctaws suffered greatly during the Civil War, as did all the tribes in Indian Territory. They tried to remain neutral, but their country lay between the contending armies, and they became a prey to sections of both forces as the tides of war swept back and forth across them. The Government, by the treaty which provided for their removal to the Territory, promised to maintain soldiers at Fort Towson and Fort Arbuckle for their protection. But in the great struggle their obligation to the Indians was forgotten, and the troops were removed. Without this protection thefts, murders, and raids by irresponsible bands made it necessary for all the able-bodied men to take up arms. Some joined the Southern army and some the Northern. The women, children, and the aged became refugees, some in Kansas and some in Texas, where they were kept alive by the governments whose cause they had espoused. Their houses and stock had to be left behind where they became objects of loot. Thousands of head of cattle and hogs were rounded up by thieves, shipped east and sold on the markets or sold to the Government to feed the refugees. The Indians were often obliged to see their own cattle, bearing their brand, sold before their eyes to feed them.

When the War was over and it was possible for them to come home, they found their buildings burned, fences down and fields grown over with sprouts. They had to begin all over to rebuild their houses and churches.

Willis Burns came to the Indians in 1848 and spent his whole life in helpful service to them. Rev. R. J. Hogue was a native Georgian, born in Green County, Georgia, in 1820. He attended Mercer at old Penfield, after preaching for some years in his native state. In 1858, in answer to a stirring appeal from six Choctaw Indian preachers in Indian Territory for a white missionary, the Board of Indian and Domestic Missions appointed him to work among the Choctaw Indians. It required fifty-six days to make the journey from his home in Georgia to his field of labor. After forty-eight years in the Indian land, he passed to his reward in 1906. Rev. Benjamin Baker was another who spent many years among the Choctaws. He died in 1909, at the age of eighty, having been a faithful preacher for fifty years. He organized Indian churches at Sardis, Hebron, Samaria, Capernaum, and Yellow Springs, all in the Choctaw nation.

In 1882 the Association met at Richland Church, Rev. Willis Burns, moderator. Thirty-two churches answered the roll call, representing 1,111 members. George Bell was baptized by Benjamin Baker in 1880. Rev. Bell was ordained to the ministry in 1905, and became the missionary of the Choctaw Association. He baptized a great many white persons as well as Indians, and organized the Good Springs and Culletupelo churches.

The work among the Chickasaws, a closely allied tribe, had been carried on until 1909, when the Chickasaw churches withdrew and organized a separate association, known as the Chickasaw Baptist Association. Rev. I. S. Wright was chosen its first moderator. Rev. A. S. Robinson became their missionary. Their churches grew and multiplied. Among their active pastors and missionaries were: N. T. Wesley, S. E. Hawkins, T. W. Anderson, Moses Wesley, A. B. Brown, Reuben Carney, Roger Anderson, J. J. Cobb, and Jesse York. The Association now numbers thirteen churches.

These associations were organized along right lines. We find in their minutes as far back as 1875 that each church reported a Sunday school. Great credit is due the labors of Mrs. J. S. Murrow, who organized the women and instilled into them the missionary spirit. Largely through the activities of these women's missionary societies, the churches of these associations were able to raise large sums of money, sometimes supporting from two to four missionaries on the field. The workers were paid promptly and the treasurers' reports frequently showed a balance on hand at the end of the year of from one to two thousand dollars, besides having contributed to all phases of our Baptist work.

In 1922 Miss Emma Leachman, a representative of the Home Mission Board, attended a meeting of the Chickasaw Association at High Hill Church, near Ada, Oklahoma, which she describes as follows:

"I had the privilege of attending the Chickasaw Association. They had large camping grounds, many covered wagons and automobiles equipped for light-housekeeping.

We were directed to a log-cabin a little way from the arbor where the men were having their meeting. On entering, we found about forty Indian women in the one room, a table in the center, with three women sitting around it. The meeting was the Indian Woman's Missionary Union of the Chickasaw Baptist Association. The president held a copy of *Royal Service* in her hand. We sat down to listen. All was quiet. One of the women would get up, come to the table, lay her money down and tell in Indian language how much and what for—then, after several more minutes of perfect silence, another would come until the money was piled up. I was greatly excited. What could this money be for? I was told it was their pledge for associational missions for the coming year. Miss Warford and I told them of the great work of the Woman's Missionary Union and of the Home Mission Board. We secured a number of subscriptions to *Home and Foreign Fields* and *Royal Service*. Truly God is blessing the efforts of Southern Baptists through their Home Mission Board."

The Choctaw Association now numbers about twenty-four churches, and the Chickasaw Association twelve.

MISSISSIPPI CHOCTAWS

When the Choctaws were removed from Mississippi to Indian Territory, a few remained in their old country without homes, and though deprived of their share of the proceeds from the sale of the tribal lands, they chose to remain near the graves of their fathers. About 1,450 of them still remain. They are not on a reservation, but are scattered throughout several counties, usually tenant farmers for white men, on lands forcibly taken from them by our Government.

For many years the Baptists did nothing for their spiritual welfare. Smarting under the wrongs from the hands of the white man, they were bitterly opposed to the Christian religion. Rev. J. E. Chapman, who labored fifteen years among them, is authority for the following:

"The first preacher I call to mind was Elder Jack, a Choctaw. It was reported that he was converted through a negro church in the community in which he lived. He was of ordinary intelligence and had but little, if any, knowledge of letters. A few of his people were converted under his preaching, and by degrees his people began to listen to the gospel.

"About this time the Baptist General Association of East Mississippi began to take hold of the work. Dr. J. S. Murrow, of the Indian Territory, was consulted and he induced a young Choctaw man named Albert Brown to come and take charge of the work. He came to Hickory, Mississippi, but unfortunately was sick when he arrived and died without entering the work. His family was cared for and sent back to the Indian Territory. Rev. Peter Folsom then came and spent a part of two years, but was called to Washington to look after tribal interests of the Choctaws, and did not return."

After this a young Choctaw man named Jesse Baker was sent from the Indian Territory, who succeeded wonderfully in reaching the people, but unfortunately, after a few years of service, he sickened and died. Rev. Murrow tells the following interesting story of him. One Lord's Day morning after the service at the Baptist Church at Atoka, as Pastor Murrow was leaving the church he observed that an Indian boy about thirteen years old had remained to speak with him. He approached the boy and asked what he could do for him. The boy said he wanted to go to school, but had no money; what was he to do? Dr. Murrow said, "Well, come over with me to my house and we will see what can be done." He remained in the home, and in a few days when school opened in the Choctaw Baptist Academy, he was enrolled as a student. He made himself useful, taking care of the cow, pigs, and garden; and after a few weeks the missionary said to his Scotch wife, "I will have to find some place for Jesse to stay." Mrs. Murrow said, "You let Jesse alone! When I want him to go I will tell you."

He remained in the home and in school ten years. When he was twenty-three he was sent to Shurtleff College at the expense of the Choctaw nation. When time for his first vacation came, he asked Dr. Murrow if he might spend his vacation preaching to the Choctaws in Mississippi. He readily gained consent, and his preaching was attended with great success. He returned to college, but went back at Christmas. In the meantime, he had translated twenty-eight hymns, which he taught them to sing. At this time a meeting was held in which seventeen were converted and a church was organized, and he was ordained and became their pastor. After four or five months he was taken with a fever and died.

The General Association appointed Rev. Elder Jack missionary. A goodly number of the converts were among the young and more active Indians. Some of them became preachers,—Isham Johnson, Seaborn Smith, Allen Willis, and two or three others. These were all doing good work when word came that the lands in the Choctaw nation, Indian Territory, were being allotted, and most of them left for the West to secure a home.

About 1903 Rev. J. E. Chapman was appointed, began work and continued with them until 1918, when he retired on account of his age. In 1911 the new Choctaw Association was organized. Literary schools were located among them by the county superintendents of four counties. They were encouraged to send their children to school, which was a great help in their advancement. In 1918 there were seven churches and eight ordained preachers. The following white preachers have worked among them: Rev. N. L. Clark, R. K. Cleveland, and J. W. Rooker. In 1920 the work was taken over by the Mississippi State Convention.

For several years the Home Mission Board had under appointment Rev. and Mrs. Arnold, who conducted a day school at Union, Mississippi, which has since been discontinued. They were succeeded by Rev. P. C. Burnett, and he in turn was succeeded by Rev. E. S. McAdory, who is the present missionary. He reports of the Choctaws at Union (1926), nine Baptist churches, and six ordained and four licensed preachers. Preachers from Oklahoma have helped at different times in the work, both missionaries and Choctaws. Rev. G. Lee Phelps, general missionary to the Indians in Oklahoma, made a visit to the Mississippi Choctaws in 1921, and held some meetings, while in 1924 Rev. Jesse York (Choctaw), of Marlow, Oklahoma, made them a visit and held some successful meetings.

IV. THE SOUTHERN ALABAMA INDIANS

A people of mixed blood, Spanish and Indian, live in Washington and Mobile Counties, Alabama. They number about five thousand. They live largely to themselves, are ostracized by the white people and have nothing to do with the negroes. Their religious destitution is great.

Some forty years ago a small Baptist church was gathered by an independent missionary named Rev. Tom Morgan. So far as records go, that was the only definite effort to give them the gospel until 1920, when the Alabama Baptist State Convention and the W.M.U. Convention passed resolutions asking the Home Mission Board to open work among them near Malcolm, Alabama. The Board appropriated $250 toward a building to cost $1,000; the remainder was contributed by friends. The building was erected and is used for school, Sunday school and church work.

On May 1, 1922, Miss Martha Walden of Virginia was appointed by the Home Board as missionary and remained two years and five months. She was the pioneer, and her sacrificial service laid the foundation. She was followed by Miss Minnie Lou Barnes, who remained eight months The need for a preacher on the field was great, and on October 1, 1924, Rev. L. A. Weathers was appointed missionary, and moved upon the field. He found one church of twenty members, one building used for church and school, and one native preacher, Rev. Early Reed, living near McIntosh, Alabama, who serves as pastor of the local flock and preaches occasionally in nearby communities.

During the first two years Rev. Weathers occupied the field, the little church grew from twenty to thirty-five members, and one other church was constituted of sixteen members. Rev. Weathers also became the pastor of the church at McIntosh, January 1, 1926, and has baptized seven into that church, making in all seventy-seven members in the three churches.

Realizing that the fundamental need of this neglected people is education, he induced the state or county to build for these people a three-room school building since his coming to the field. They, however, find it difficult to secure teachers to teach in them. Until teachers of their own people can be educated and qualified for the task, they present a difficult but fruitful field for missionary endeavor.

CHAPTER III

QUESTIONS

1. Tell of the persecutions of the Christians among the Creeks.
2. Who carried Christianity to the Seminoles
   a. In the West?
   b. In Florida?
3. Tell of the present Baptist activities of the Choctaws.
4. Give a brief account of the Southern Alabama Indians and our work among them.
5. Tell briefly the story of conversion of
   a. Joseph Island.
   b. Peter Folsom.

CHAPTER IV

THE INDIANS OF THE PLAINS

I. Pawnees
  - History
  - Methodist effort
  - Pawnees visited by Arapahoes
  - J. G. Brendel
  - Church organized
  - Gillingham
  - Chief White Eagle

II. Otoes
  - Allied with Pawnees
  - Contact with Baptists
  - Work at Pawnee
  - Church organized
  - Work of Rev. Harry Bock and Miss Jayne
  - Rev. and Mrs. Hurt

III. Iowa
  - A visit to the Sac and Fox
  - Promise of missionary
  - Returned students
  - Promise fulfilled

IV. Sac and Fox
  - History
  - Contact with McCoy
  - William Hurr
  - Work of Isaac McCoy, the Indian
  - Visit of Phelps and Hamilton
  - Preachers at the dance and sacrifice
  - Phelps appointed missionary
  - Only Way Church organized

- V. Shawnee and Kickapoo
    - First work by D. N. Crane.
    - The Indian evangelists, Cooper and Johnson
    - The Jesus Way Wigwam
- VI. Poncas
    - History
    - Visited by Catlin
    - Removal to Oklahoma
    - Death of Chief's son
    - Present appeal
- VII. Osages
    - History
    - A missionary saga of the plains
    - Ben Strike Ax
    - Rev. C. W. Burnett
    - Revival
    - Church organized
    - Coming of Miss Stump and Miss Cottrell
    - Appointment of Rev. A. J. Day
    - Miss Grace Clifford
    - Hamilton appointed
    - Preaching at jail
    - Work of Crane at Hominy
    - Burnett returns
    - Work at Fairfax under Miss Clifford
- VIII. Wichita
    - Request for missionaries
    - Going of A. J. Holt
    - John McIntosh from Creeks
    - Decline of work
    - Renewed under direction of Creek Association

I. Pawnees

In 1883 the Woman's National Indian Association established a mission at the Pawnee Agency, and in 1884 transferred it to the Methodist Episcopal Church. This continued with indifferent success until 1906, when the property was purchased from the Methodists by the Home Mission Board of the Southern Baptist Convention.

During the winter, 1905-6, a party of Pawnees visited the Arapaho tribe. The missionaries working among the Cheyenne and Arapaho Indians came together each winter and held a week's meeting at or near each church, usually beginning a week before Christmas and lasting through January. The Pawnees attended one of these meetings, held that year in Chief Left Hand's grove, on the North Canadian River. The meeting was well attended and there was good interest, a number being converted.

A young Pawnee man of some education and intelligence was a member of the party. He was greatly impressed with the work, and on his return to the tribe a council was held in their mud lodge. He told of what they had witnessed among the Arapahoes and the interest of the Indians themselves manifested in their church work. He especially emphasized the fact that the Baptists had furnished their Indian neighbors with a neat church house at each mission station, and missionaries seemed earnest in their effort to help the Indians to learn the Bible and walk the Jesus road, and that the Indians themselves were neat and clean, adopting the white man's ways and seemed to like it. His speech was backed up by those members of the party who were with him in the visit, and made a strong impression on the council.

The question was asked why the Pawnees could not have that kind of work in their tribe. After some discussion, it was decided that the young man should make an effort to have the Baptists undertake a work among the Pawnees.

He sought out the pastor of the white Baptist church in Pawnee, who counseled with the Indians. It so happened that the pastor was the brother of J. G. Brendel, who had been for some years employed by the Oklahoma Baptist State Mission Board as missionary to the Cherokee Indians, and because of a reorganization of the work was available for the new work. He was recommended to the Home Board and in due time was appointed and came to the Pawnees. He found the field already ripe for a great harvest. He soon made for himself a great place in the hearts of the Indians. He found the Methodists willing to give over the field to the Baptists, with their lease on twenty-eight acres of land, afterward deeded to the Home Board by the Government. The old buildings were purchased late in 1907, and adequate buildings erected. A wonderful work was begun, which soon spread through the tribe.

The events of those first days constitute an illuminating record of pioneer missionary work among the Indians. August 1, 1906, Rev. J. G. Brendel entered upon his duties as missionary to the Pawnee Indians in Oklahoma. There was said to be only one Christian in the tribe. When Brother Brendel received notice of his appointment, he said: "I thank the brethren with all my heart for their interest in this long neglected tribe. I long to be helpful to them." Dr. Love, then associate secretary of the Home Mission Board, was present to install him, and in a brief note to the Board, said: "The conference with the Pawnees was very satisfactory. Eagle Chief was in the conference, and talked freely. We are on good terms with him henceforth."

Three months later Mr. Brendel wrote of his work, saying: "We have no meeting-house. I hold services wherever

I can get a few Indians together, in their tents, out in the open air, or in their mud lodge, where they have their dance. I hold services each Sunday evening at the Indian school. I have one hundred and six in my class. On one occasion I went to see a sick man. His bed consisted of a quilt spread over some straw on the ground in his tent. I read God's Word and prayed with him. He broke down and wept, saying: 'I am so glad you came. Come every day and talk to me about God. I want to be good.' "

A little later he writes: "My first effort was to get acquainted with them. They were constantly having their dances in their mud lodge, and their sun-dance, which is a religious ceremony. I go to these big gatherings, walk around among their camps, and distribute papers and tracts, when they will take them. Often they would not take them or look at me. But they found out that I was their friend and not there to interfere with them, and one day the leader asked me to come inside. I did so. And oh! such a sight! The maneuvers and ceremonies were beyond description. They had a bed of coals of fire in the center of the mud-lodge, and at the beat of the drum they danced around this bed of coals until some of them became frantic. The women sitting around on the ground on their blankets would weep and wail. Then the dance would come to a stop. One after another they would get up and speak. Captain Jim, whom they called their 'priest,' has a rod with a bunch of feathers on the end of it. The priest would rub his hands over a roll, which they claim God gave them; then he would rub their hands and heads and bless them. These ceremonies would last half a day. The next day they were talking about their meeting just like Christians talk about a big revival service.

"Sometimes these ceremonies would last several days. These people are just as much pagan as the people of Burma. Oh! why have God's people neglected them so long? I called a council of the leading men and their chief. Eight of them came. I had a heart-to-heart talk with them and told them why I was here. This will go down in history as the most important period in their tribal life. Their leaders received me as their missionary, and invited me to come to all their gatherings. The next day they were to have a big dance. I went. They gave me a chair, and I sat and looked on. When there came a stop in the dance the leader got up and said, 'You see this white man, sitting among us. He is our friend. He had a council with our chief and leading men. We have received him as our missionary and preacher. You will see him among us at all our ceremonies. You must receive him and let him talk to us. He has come to teach us the religion of Jesus. It is time something was being done for the Pawnees religiously. The people who sent him are going to build us a church and mission. When this is done we must go on Sundays and hear him preach. It won't be long until some of you will want to join him in his work. That is your privilege.' Then turning to me he said, 'Now, we are ready to hear you talk.'

"The drum was laid down and they all spread their blankets on the ground and sat down on them while I preached to them about Jesus. After I closed, one of the chiefs arose and said it was the first time anyone had come to them that way, and they ought to listen to what I said, and help me in my work, since I had been invited to speak at all their dances.

"I go among them during the week and wherever I can get a few together I talk to them. I go inside their tepees and sit down on the blanket beside them and tell them of Jesus. An old squaw came and stood by me and wept while I explained a picture roll. I asked her if she wanted to be a Christian. She said, 'Yes, she wanted to love and serve Jesus, so that he would take her to his home.' I feel sure the Spirit had touched her heart. Oh! for a chapel where we could gather these 'sons of nature' and teach them the true way to God. We must have a chapel. As long as we go to their meetings and dances and preach to them, they will associate our religion with theirs."

One year after the work was begun, Missionary Brendel wrote: "They have received me very kindly, having permitted me to speak at a number of their gatherings. They have asked me to conduct several funerals, which show their respect for Christian burial. Two couples have called on me to marry them, which shows they are respecting the missionary and his work. We have been very much handicapped in our work by not having a place of our own in which to gather them for worship. They have become very much interested in hearing about Jesus. They have always believed in a great power they call 'Tira-wan-atis.' Now they call this power God.

"Two weeks ago I spoke to about two hundred of them at one of their ceremonies. The Spirit of the Lord was present in great power. Eleven came and gave their hands for prayer, many weeping. One chief came and said: 'We have been hunting for Jesus; we wanted to know him, and now I have found him, and my heart is happy.' I believe I can see signs of a great work of grace among these Indians. Our prospect is so much brighter since the Home Board has made the appropriation for the mission buildings."

In October, 1907, Rev. Brendel wrote again: "Your letter was full of cheer and encouragement. Such a letter does so much good to a frontier missionary. We moved into the cottage October 1st, and that week the whole tribe of Indians came together for their annual 'Ghost-Dance.' They invited me to speak to them, and I spoke to them four days that week. I cannot tell how much good I did, as they were so frantic and wild at times. The next week I spent straightening up and visiting the sick Indians. Was out several nights until twelve o'clock.

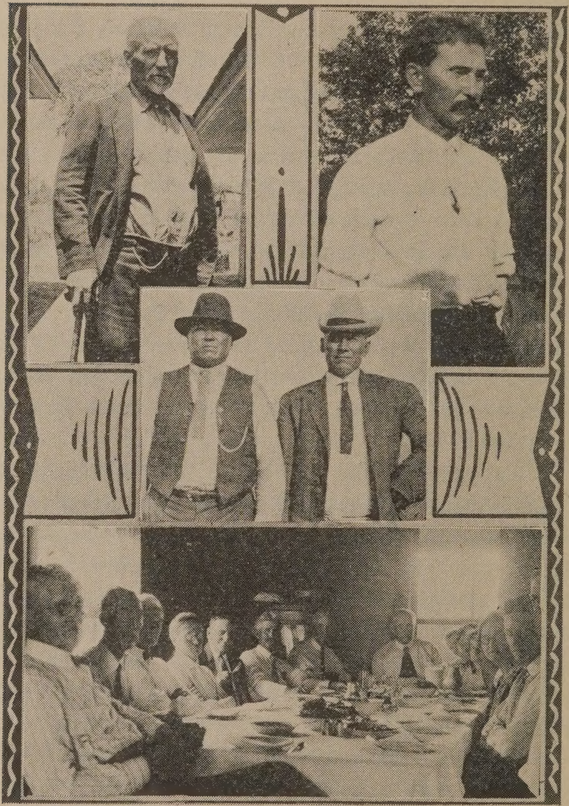
"We had set October twentieth for the opening of the church. Now I want to give you a history of a week at the Baptist Mission. Monday, the 14th, I found the contractor had failed to get the church seated, so had to phone to Oklahoma City and Tulsa for material. The afternoons were all spent at camp, visiting the sick and getting them something they could eat. Got home at seven o'clock. Tuesday morning I made and hung the barn doors, so I could store away my horse feed. Afternoon, drove to different camps. Helped to carry a sick woman to a hack to be taken to town and put in a house. In a tent a girl is dying of consumption. In another is a little blind girl. We stayed until dark and then drove home to get something to eat, then back again to find the consumptive dead. Oh, how sad! Out here in a tent in the woods, where you can hear the coyotes howling and the wail of the mourners. If you could have been there that night when the world was wrapped in slumber, you would have seen the lone missionary, first in the tent, then out under the trees, trying to comfort the mourners and pointing them to Jesus. Thus the week was filled with 'labors more abundant.' "

The time came for the first service in the new chapel. He writes of the anxiety and dread which possessed him as the day approaches. "Oh! the anxiety and mental strain! Will the Indians come or not? Will they come at this first attempt or will it be a failure? This is to be the first Baptist church service among the Pawnees. I started out to invite them and was hard at it until 4 P.M., when here comes a runner saying little Blind Annie Brown is dead. I go to the camp to find her father all broken-hearted. His wife has been dead two years, and now his only little girl is dead. In the tent with them is a very sick woman, and she cannot stand to hear them crying. What will they do? I suggested taking the body of the little girl to the mission. I prepared for the funeral, and went to bed late Saturday night. Sunday morning I have a headache, caused from overstrain. Oh, what will the day be! It means so much for the future of the mission. At nine o'clock the interpreter comes to go over the sermon with me. I ring the new bell at ten o'clock for the first time. Its deep tones ring out over the reservation, calling these sons of nature from their tents and amusements and gambling to the 'Jesus House.' Before I finished ringing the bell a hack load of Indians arrived. By eleven o'clock we had a good crowd. Then came the people from the Government School, with the boys and girls. Promptly at eleven 'Nearer, My God, to Thee' was sung, the first song in the new house. Then a prayer, and we sang, 'Bringing in the Sheaves.' A short lesson from Haggai 11: 6-10. Then the sermon on the theme, 'God Making This House Glorious.' At the close of the sermon, five old Indians gave me their hands for prayer. It was a glorious service. One hundred and forty-six Indians and seventeen white persons were present."

Mrs. Brendel, wife of the missionary, who was as active and as devoted to the Indians as her noble husband, writes of a Thanksgiving service in 1910, as follows: "I do wish you could have been with us on Thanksgiving Day—or rather both day and night, for our Thanksgiving meeting continued all day and almost all night. The Indians began to come into camp for this occasion on Tuesday. All day Wednesday they were as lively as a swarm of bees. Thursday was a beautiful day and the Indians came from all directions—men, women, and children, until about 350 were present.

"At ten o'clock in the morning the meeting began. The first three men who were baptized each made an address; then Mr. Brendel preached. There was a great solemnity and interest on all the assembly. The women were weeping and were waiting and praying. It was a great time. The worship lasted until one-thirty, and then there was a dinner, at which about three hundred persons ate. An hour later everybody was in the building again, earnestly engaged in worship.

"At this afternoon meeting the Christians were to speak. Mr. Brendel made a brief address, then the Christian Indians began their talk. They talked and sang and exhorted the unsaved, for many of the unsaved Indians were present for the first time at Christian worship. The speakers were



Top—Rev. Wm. McCombs, Creek preacher, interpreter for Dr. H. F. Buckner, moderator Creek Association for thirty years. Rev. Dan Perry, preacher and editor of only paper now published in the Choctaw language.

Center—Lucius Aitsan, thirty years interpreter and pastor of Saddle Mountain Church (Kiowa). Saneco, first Kiowa male convert, Rainy Mt. Church, deacon for years.

Below—Indian missionaries, Pawhuska, 1927. Left to right—J. W. Beagle, Supt. Dept. Direct and Independent Missions, Home Mission Board; M. B. Hurt, Otoco; R. D. Sheldon, Osage; J. B. Rounds, Secretary, State Missions, Oklahoma; G. Lee Phelps, General Missionary to Civilized Tribes; F. D. New, Pawnees; Robert Hamilton, General Missionary in Indian Schools and Hospitals; C. W. Burnett, Osage.

very much in earnest. A number came forward and asked for prayer, then the Christians became more enthusiastic. At one time there were seven of them standing, all talking at once, while at the same time we were singing and extending the hand of fellowship. They kept up their talking for a great while. The sun set and the darkness of night came on, but still they talked.

"We lighted the lamps and the Indians continued talking and singing and praying. It was nine o'clock when we dismissed. Even then the congregation was loath to leave the church, and they continued to stand and sit around and talk about the great meeting for almost an hour longer. About 10 o'clock we got over to the cottage and we were followed by one of the Christian Indians, who was so happy in his religion that he wanted to tell us about it. Before he finished telling his story, here came a deacon and with him a woman who wanted to be shown the way to Jesus. So our meeting began again there in the parsonage, and a little before midnight the woman left for her home happy in the new-born faith. We were very, very tired missionaries before we went to bed that night. I do not think the Christian Indians at the camp went to sleep at all.

"It was the greatest meeting we have ever had, and now there are seventeen new converts asking for baptism."

Such a record shows why the Indians listened to this man of God, why they were willing to turn from age-old customs and beliefs to follow this new teacher. What was the secret of his success? He loved them. He spared not himself, that they might know Jesus. He sleeps in an untimely grave among the Indians in California, but hundreds of the

Red Race live, in this and the world beyond, because J. G. Brendel spent his life with and for them.

Some of the choicest Christians to be found anywhere are to be found among the Pawnees. Rev. J. G. Brendel remained but two years when, because of failing health, he resigned and went to California, where, in that climate, he was able to accomplish a wonderful work among the Indians in that state, under the Home Mission Society. He died in 1925. He was succeeded at the Pawnee Mission by Rev. Harry Bock, under whose ministry the work continued to prosper.

During the winter of 1913-14 Miss Mary P. Jayne came to the mission, and through her genius for organization, the church became the best organized and most efficient of all our Indian churches. In 1920-21 this church paid to the Seventy-Five Million Fund $1,873.65. In 1919 Rev. Benton Attebery succeeded Rev. Bock, and remained on the field until 1922, when he was succeeded by Rev. Thomas D. New, who remained until January 1, 1928. Miss Jayne remained until 1924, when she resigned, and was succceeded by Miss Grace Clifford, who spent two years with the Pawnees.

Among the early converts in this church was David Gillingham, a man of unusual strength of character and devotion. In his earlier life he followed the circus, or Wild West show. He had visited the capital of almost every state in the Union, besides many foreign lands and cities. Soon after his conversion he became the interpreter for the missionary, which position he held for many years, until old age and failing health made it necessary for him to give up that part of the work. He was also ordained deacon, and his counsel was sought and judgment usually followed by the workers. He had great influence with the non-Christian members of his tribe. For nearly twenty years he remained faithful. He was for some years confined to his home, and much of the time to his bed, but on the rare occasions of his visits to the church, he was shown great deference by the other members and missionaries. During 1927 he entered into rest.

Another interesting character and one typical of the Pawnee people was Chief White Eagle, who died in 1923. During his last illness the following facts were obtained from him by Mary P. Jayne, at that time missionary to the Pawnees. He was lying on his bed in a very feeble condition, his life slowly ebbing away. He had to rest frequently while he recounted for the last time the events of a long and eventful life.

"White Eagle early became one of the bravest Pawnee and the last of the hereditary chiefs, was born in the State of Nebraska about the year 1828. He says he was about three years old in the 'year of the falling stars.' He does not remember it, but his mother told him so. He also remembers well the stories told about the mud-lodge fires, of that day of terror.

"He was a child on his mother's back at the time the Pawnees prepared to offer their last human sacrifice to Adias Tirawa, their Father God. This sacrifice was a captive young woman of another tribe, but she was rescued and carried away by one of the young men of the tribe. White Eagle's father cared for the sacred bow and arrows with which the young girl was to have been killed. He remembers seeing them tied to the top of his father's sacred bundle along with a human skull. This bundle should have been his, but was given to his sister and finally sold.

"Later White Eagle remembers seeing an old grandmother, whose name was 'Untied Woman.' She had been a chief's daughter, and seeing a captive young man undergoing extreme torture, had prevailed on her father to release him, and with her own hands had untied the rawhide thongs. Her father's best black horse was brought up and the young man told to ride three days without stopping and he would be free. This old woman was often about the camp and the story retold.

"White Eagle belonged to the Skidi (Skedee) band of the tribe, which is said to be the oldest and strongest of the bands, and was formerly a tribe by itself. In his younger days he belonged to a secret lodge, holding their meetings in a mud lodge on which pumpkin vines grew profusely. This was a good omen, a sign of the Father God's favor, so they were called the 'Pumpkin Vine Band.'

"White Eagle early became one of the bravest Pawnee warriors and was counted on to lead the war parties. The Pawnees were surrounded in their Nebraska home by bitter enemies who were constantly making raids on them, destroying their fields of corn and beans, burning, killing and running off their ponies, hindering them in their hunting and taking their children captive. At first they were quiet, thinking the Government would protect them, but they found they must fight for their own protection.

"For eighteen years White Eagle went on the warpath to protect his home and to wreak vengeance on his enemies for stealing their horses and killing their young men and even scalping their women. Loyalty to the Government has always been a trait of the Pawnees. In 1806 General Pike found a Spanish flag floating over the mud lodge of their chief. He persuaded them to lower it and put in its place the Stars and Stripes. White Eagle says the Pawnees never raised a gun against the United States and always helped to protect the wagon trains that were passing West. He says, 'If it had not been for us, it would have been different.'

"This loyalty of the tribe and their peaceful disposition excited the hostility and hate of their neighbors. The Pawnees were frequently used as scouts to protect the border. Under Major Frank North they were employed to help subdue the Sioux, and history says that in every campaign won high praises for their bravery and efficiency. When the Civil War came on, White Eagle wished to enlist and led his people in offering their services to the United States. They were refused enlistment as regulars, but enlisted as scouts and formed a battalion which served three years. He was a sergeant when discharged.

"For his services our Government provided for his wants with a liberal pension, which cared for him in his declining days. For a few years during his childhood days missionaries were with his people. Later, for many years they were neglected. In 1882 the tribe was brought to Oklahoma. They learned little of the true God, but worshiped Tirawa with ancient ceremonies. Then came the Ghost-Dance, and other ways of a people groping for light. When Baptist missions under the Home Mission Board of the Southern Baptist Convention was established in 1906, White Eagle's children and grandchildren heard the gospel and accepted it.

"He became interested and, though a very old man, he listened and believed. He found that he had been a very great sinner, killing and stealing; and that the Father had a Son who came to make atonement for sin. He accepted Christ during the winter of 1911, but waited for the meeting of the association to be baptized. He gave his testimony there before all the people and was baptized in Kingfisher Creek in the presence of a very large number of Indians. He was old, but his mind was clear, and he gave in his closing years a clear testimony to his faith. In good weather he was often seen at church, and walked the distance to town that younger people rode. Many people came to see him. He talked to them of the future, and of his joy and peace in giving himself to the Lord.

"He said to me, 'You see me now,—I am the oldest man in the tribe. You used to see me fighting, killing, and scalping even women. They told me I was a chief and must lead in these things. I now see that to be a chief I must lead in good things, and be an example for my people. My hope is ahead and I talk to my people that they ought to live without quarreling. I know my past wicked life. When I heard the Book, I saw that I was a sinner and wanted God's forgiveness. I had a strong feeling of my sin, for I had killed and scalped many people and stolen many horses. I realize now that it is worth nothing to fight and quarrel. I want to live and die as a Christian.' To his people he said, 'You have God's Word. Learn all you can. I hope you will live as Christians should. It is worth nothing to live an evil life. I hope the young people will take my advice. That is all.' "

White Eagle's daughter, Mrs. Robert Peters, was a woman of great influence in the tribe. The story of her conversion is a vivid one. As told in *The Home Field* (1912), the story is as follows:

"Before her conversion, Mrs. Peters had been one of the leading 'ghost dancers' in the Pawnee tribe, a noted gambler, and a leader in all the old evil ways. One night Mrs. Peters had a dream. It seemed to her that she, with her father and uncle, was passing down a long hill, and at the foot of the hill was approaching two large fires, one on each side of the path. It seemed as though she would burn up, the heat was so intense. Before passing through the fire she awoke. She was convicted of her sinful life, and promised God that she would give herself to Jesus and walk in the 'Jesus Road.'

"She told her dream to her husband, who is a member of the church, and promised she would go along with him to church. On Sunday, when church time came, she delayed, while he begged her to hurry so as not to be late. Upon this she became angry and told him to go on without her if he could not wait. The evil powers were making a strong fight to hold this woman, and she was so provokingly slow in getting ready to go with her husband that he left her. After he had gone away she thought of how she had promised to give herself to Jesus and how Jesus had done so much for her. The teaching of the 'Jesus man' (missionary) was being used of the Holy Spirit to bring light to her darkened soul. She thought of how Jesus had walked sixty miles to be baptized, and of all the big walks he had taken to teach people and help them. Fighting back the wicked impulses of her heart, darkened by superstition and paganism, the poor woman said to herself: 'If Jesus did all this for me, I can walk this short way to give myself to him.'

"So she walked two miles and a half to the church and, at the invitation of the missionary, came forward and surrendered herself to Jesus, and was happily saved and baptized. She is a beautiful Christian character now, has left all the old heathen life and practices, and is doing active work among her people, going to their homes and talking and praying with them, endeavoring in every way to lead them in the 'Jesus Road.'"

Mrs. Robert Peters lived for many years to testify to her Christian faith. She was staunch and firm in her conviction that no Christian should blur his witness by any participation in the old ways. Her qualities of leadership and firm stand did much to make the Pawnee church powerful in its influence in the tribe. She died in May, 1926. Mr. Peters for many years has been a deacon and Bible teacher. In 1927 he was licensed by the Pawnee church to preach.

Rev. Thomas D. New spent five years with the Pawnees, from 1923 to 1928, during which time there were two hundred baptisms, the church house enlarged, and other buildings repaired. In January, 1928, Rev. T. D. New was sent by the Home Board to open a new mission at Albuquerque, New Mexico, and Rev. J. L. Mitchell succeeded him at Pawnee. A fine work among the pupils in the Government School at the near-by agency is being done as well as in the homes over the reservation. All the organizations of an up-to-date church are maintained; membership, about three hundred and fifty.

II. Otoes

The Otoe tribe was never large. They lived on the Platte River in Nebraska, and were allied to the Pawnees.

Their history was one of struggle to defend themselves against more powerful enemies and successive migrations. They and the Iowas were cultivators of the soil, and could they have been left undisturbed, would have prospered and increased. LeSueur invited them to settle near his fort on account of their industry in cultivating corn. When settled they lived in mud lodges, but when traveling they used tepees covered with buffalo skins.

In 1882 they were removed to Indian Territory, now Oklahoma, and placed under the Pawnee Agency. After the Baptist work was established at Pawnee, the Otoes frequently attended the services at the church. Some became converted and from time to time there were Otoes baptized and received into the Pawnee Church, until in 1916 there were thirty-three. They demanded an organization near their home, as they lived a distance of thirty-five miles from the agency.

In May a meeting was held in a tent at the home of William Faw-Faw, which resulted in twenty-two new members, and a church of fifty-four members was constituted. Rev. Harry Bock became pastor of the new church, he and Mary P. Jayne alternating their visits from Pawnee, thus giving the Otoes a service each Lord's Day. In 1919 the Home Mission Board secured for them a church house and a tract of land near the town of Red Rock, Oklahoma. But it was not until 1922 that they had a resident pastor on their field, when Rev. M. B. Hurt was appointed by the Home Board. He moved to Red Rock and became their pastor.

The Otoe members had labored earnestly during the years of absentee missionaries. Mrs. Nannie Alley had been appointed interpreter, and much credit is due to her effort and that of Sam and Lucy Lincoln, and others. A Woman's Missionary Society was soon organized, and a Sunday school and B.Y.P.U. were fostered by Mrs. Hurt and her daughters, resulting in a large number of young members in the church. A choir of trained Indian voices has been for several years an attraction at the Otoe Indian Baptist Church.

During November, 1927, Rev. Hurt died, after five years of faithful work. He was a true man of God, greatly beloved by the Indians and the missionaries with whom he labored. In addition to his labors with the Otoes, he made frequent visits to the Poncas, a tribe whose reservation was near by. Their great need of religious teaching mightily appealed to him. He determined to open a work with them. Land was secured and a small house built, Brother Hurt doing what he could with his own hands. This extra burden was too much for his strength. He was stricken in the midst of it and lingered for many months. After his death a sealed letter, written by him during his illness, was opened. This letter stated that when he undertook the Ponca work he knew that it would cost him his life, but believing that it was the will of God, he gladly made the sacrifice.

During the illness of Rev. Hurt, the work at Otoe Mission was cared for by an Otoe Indian, William Burgess. In January, 1928, Mr. Burgess was ordained to the work of the ministry, and received appointment from the Home Board. The church reported, in 1927, one hundred and fifty members.

III. Iowa

The Iowas are closely akin to the Otoes, speaking the same language and frequently intermarrying. They were brought to Oklahoma from the north about the same time as the Otoes, and settled upon a reservation situated in what is now Lincoln and Payne Counties. In 1891 they received each an allotment of one hundred and sixty acres of land in severalty, and their surplus lands were sold to the Government and opened to settlement by white people under the homestead law. The Friends Missionary Society maintained a mission among them for many years, but without any adherents. Peyote worship became the prevailing religion.

During the fall of 1915, Rev. G. Lee Phelps and Rev. Robert Hamilton were engaged in a meeting with the Sac and Fox Indians. One night after the service, when the missionaries were sitting about the campfire talking over the day and the progress of the meeting ,there came to their camp an Indian man from the Iowas, Robert Small. After some conversation, he made a request that, as soon as they could, they would bring their tent to the Iowas, and hold such a meeting with them as this one with the Sac and Fox Indians. He said that his people were almost wholly given over to the worship of Peyote and that many of them were growing tired of it and would welcome a better way.

The missionaries listened to his story and promised him that as soon as they could find time they would come. Five or six years passed without their being able to fulfil that promise. In the meantime, a number of the Iowa young people went to Chilocco, the Government high school, and enrolled as students in that great Indian school. There they became regular attendants upon the Baptist services, were converted and baptized by the missionary.

When they went home they carried with them the influence of their Christian teaching. Their parents and other members of the tribe became interested and a second request came for the missionary to visit them with the gospel. The request could no longer be denied them. In February, 1921, the missionary visited them and a meeting was held at the home of Frank Kent. After several days the house became too small and a tent was secured from the Otoe Baptist Church, and the meeting continued.

The meeting resulted in a number of baptisms and the organization of the Iowa Indian Baptist Church with twenty-six members. Rev. Robert Hamilton was chosen pastor and Solomon Kent assistant pastor. Little attention could be given them except by correspondence with the assistant pastor. A Sunday school and Woman's Missionary Society were organized by them, and with but little assistance from any source the work was continued over several years. There were frequent conversions. These were baptized by visiting missionaries until such time as it was deemed advisable to ordain one of their number.

In 1924 they had collected some money for a church building, and with a little help from the other Indian churches of the association and a few white friends, their present church house was built. Solomon Kent (Iowa) was pastor for some time. While he attended school at Bacone College, he was succeeded by Rev. William Harris (Sac and Fox), and he in turn by Rev. Orlando Johnson (Sac and Fox). It became necessary for Rev. Johnson to give all his time to the growing work at the Only Way Mission, and the Iowa work was placed under the leadership of Rev. William Burgess, who visits them one Sunday each month. The church reported in 1927 forty-five members.

IV. SAC AND FOX

The Sac and Fox Indians were once separated tribes, but have been so long affiliated, and so much intermarried, that their separate identity has been lost and they have been for many years known as one tribe, though they still retain the combination name. Many years ago they lived about the western shore of Lake Michigan, along the Chicago River. "Chicago" is a Sac and Fox word, meaning "onion." They claim to have given this name to the river on account of the abundance of wild onions growing along its banks,—hence the name of the great city. They are mentioned in history as living in Wisconsin, near Green Bay, and occupying the Rock River valley. They aided the British against the French, and later the Colonies against the British. In 1804 they ceded their lands east of the Mississippi to the Government for the paltry sum of $1,000, but with the proviso that they could use it for hunting-ground until needed for white settlers.

As the valley began to be occupied by white settlers, confusion and misunderstanding arose between them, and the Indians agreed to move, and remain across the Mississippi. But, in the spring of 1832, Black Hawk, their great chief, moved his entire village back across the river and announced his intention of planting corn in the valley of Rock River. This brought about the Black Hawk War, which was inaugurated by the murder and mutilation of their agent, a Mr. St. Vrain.

They are a large, vigorous type of Indian, and of superior intelligence, having produced some great men: Black Hawk, the great warrior; Keokuk, greatest of all Indian statesmen and orators; and of more recent years, the world renowned athlete, Jim Thorpe.

After the Black Hawk War, they moved to Iowa, where a portion of the tribe still live on a small reservation. In 1867 the greater part of the tribe exchanged their land in Kansas and Iowa for their present reservation in Oklahoma, near the center of the state, and moved to it, under the leadership of Chief Moses Keokuk and William Hur.

Some Baptist work had been done among them in the North, but without any permanent results. Like many tribes, they were overlooked and neglected for many years. While the tribe was in Kansas, they were visited by the white missionary, Isaac McCoy. One day he passed two small children in the yard of a little Indian home. Speaking to them in a friendly way, he asked the little boy his name. He replied that he had no English name. The missionary then said, "I will give you my name, Isaac McCoy," and, laying his hand on the head of the boy, he prayed that he might live to manhood and become a preacher. When the boy grew to manhood he was converted, baptized, and ordained to preach by the Ottowa Baptist Church on the Ottowa Reservation in the northeastern part of the Indian Territory. Later he married a Sac and Fox woman, and came to live with her tribe.

They made for themselves a home near the agency, where he witnessed for Christ as he had opportunity. Chief Moses Keokuk, grandson of the famous chief, lived in a beautiful brick house not far from the agency, and was visited by white and Indian people of note, whom he entertained luxuriously. His cupboard was always well stocked with a generous assortment of liquors, and the drink habit was fast gaining control of him. On one occasion he was visited by Charles Journeycake, chief of the Delawares, who was a Baptist preacher, and a strong advocate of temperance. Before leaving he called Keokuk out, and reminded him of his danger, that his father had died a drunkard, and admonished him to give up drink and become a Christian. He said afterward that the kindly counsel of this good man made a lasting impression on him.

One Sunday morning, Rev. McCoy and his wife were honored with a visit from Chief Keokuk. After the usual greeting, and a dignified silence, the chief said, "I have come to have you tell me some stories." McCoy said, "I do not know any stories, except Bible stories." "That's what I want," said the chief. McCoy was delighted. He was to have an audience of one, that day, in his own home. Being well versed in the Scriptures, he began the story of the creation, and on throughout the day story after story was not read, but told, and listened to by the chief with unabated interest. The young wife busied herself in the kitchen and prepared them a good dinner.

After dinner the story-telling was resumed, and late in the evening the chief rode away, thoughtful and pleased. The following Sunday he came again; and the way of salvation was explained to him, which resulted in his conversion. Brother McCoy, unwilling to baptize him without church authority, directed him to go to the Ottawa Baptist Church and present himself for baptism, which he did. This church was 150 miles from their home.

When he arrived there on Saturday afternoon, the conference meeting was being held. Imagine the surprise and joy of the members of the Ottawa Church when they saw the chief of the Sac and Fox tribe, grandson of the great Keokuk, tie his horse to a sapling and enter their church. At the proper time he was asked to speak. He related to them his Christian experience, and asked to be baptized and admitted to the fellowship of their body. He was asked many questions by the pastor and deacons, which he answered satisfactorily.

At last the pastor asked him, "Brother Keokuk, have you more than one wife?" Polygamy was not uncommon among some of the tribes in those days. He answered that he had two. The pastor then explained to him that the Bible and the rules of the church forbade polygamy, and suggested that they defer action in the matter of baptism and church membership until he had corrected the irregularity in his domestic affairs. He spent the night with the pastor, who found him eager to learn all he could about the Bible and Christian living.

Next day he started home, arriving one evening at the McCoy home, just as they were leaving to attend a meeting they were conducting at the home of one of the Indians. He stated to McCoy the result of his visit and the refusal of the church to baptize him, and asked what he should do—that he wanted to do what was right about it. McCoy suggested that they pray about it, and perhaps a way would suggest itself. After a prayer in which they both engaged, they went together to the meeting.

That night at the service, the younger of the two wives was converted. She stated that she had wanted to become a Christian since the meeting began, but, knowing that it was not right to be a plural wife, had at last ended the struggle by the determination to give up the chief, as the older woman was the real wife. Thus the problem was solved, and the old chief and his young wife both became eligible for baptism through her brave step.

The meeting continued, a number were converted, and a church was organized in 1874. Rev. McCoy was chosen pastor and served the church eight years. During this time, a church house was built by the Home Missionary Society of New York. Rev. William Hur succeeded McCoy, but the work did not prosper. In 1895 a white missionary, Rev. King, was appointed by the Society, but remained on the field only three months. The work was abandoned and the little flock scattered, most of them going back into the world.

After a lapse of eighteen years, the Home Missionary Society requested Rev. G. Lee Phelps and Rev. Robert Hamilton to visit them and go thoroughly into the matter of reopening a mission among them. They spent two weeks in going over the field, visiting and preaching as they had opportunity. They found that since the land had been alotted and the Indians had moved to their farms, only a few were living near the agency. The Government was contemplating abandoning the school and agency, which they did a few years later. The Indians were living in two settlements about thirty miles apart. They were practicing the most revolting pagan rites, and were divided into numerous native cults. There was the worship of the Otter, with quite an elaborate ritual. The Peyote had been recently introduced and was gaining favor.

They visited one man who had built a round-house near his home, and had evolved a new religion of his own, which seemed to have quite a local following. The missionaries camped near his house two days and had several conversations with him. He was very friendly and communicative. He had been away to school and had learned something about the Christian religion. He used the cross as an emblem, and claimed the right to absolve from sin and to disperse evil spirits. They observed two great annual feasts, accompanied by dancing, each lasting a week. The first of these was held in the spring, before planting time, when portions of the seed were brought to the round-house and blessed by him, and medicine made over them. The other, in autumn, was a sort of thanksgiving festival, or harvest feast. He had a daughter, a child about fourteen years old, who came to the camp of the missionaries several times, bringing them presents of fruit and food. She seemed quite eager to talk and listen while they explained to her some Bible pictures, and they gave her a Testament and other religious books. Some years afterward she became a Christian and was married at the mission.

With the absence of Christianity, their morals were, as might be expected, bad. Gambling, drunkenness, and social impurity were everywhere apparent. Many frightful tales of violence and murder came to the ears of the missionaries. They learned that the annual Dog-feast and dance was going on about twelve miles away. So they drove to the home of an old man whose reputation was well known. Some white persons told them that he had killed five, and had served a term in prison. This, however, was exaggerated, as they learned in after years, though he had stabbed to death his old wife because she objected to his bringing home a new younger wife he had acquired, and only escaped prison or the gallows because the Indians, the only witnesses, feared to appear against him.

When they arrived, the dance was in full swing. Great, stalwart men and fat women were performing, each stripped to the waist, the men wearing only a gee-string or loin cloth, their naked bodies smeared with dog-grease mixed with red paint, to keep the sun from blistering them. Under a canopy of grass on a dais, raised about four feet, sat the priests and the drummers, beating lustily several tom-toms and a large bass drum. Arranged about the camp were great brass caldrons over wood fires, boiling the dogs they had killed as sacrifices. Many other victims were in cages, waiting their turn. They were told there were fourteen offered that day. They were eaten by all present, except the missionaries.

It soon became apparent to the missionaries that their presence was not appreciated. The old man sent a young Indian to tell them to go away. They explained to him that it was a public gathering, and since the laws of Oklahoma made no discrimination between white and Indian people, they refused to go. The old man looked hard at them out of his evil eyes when told their reply. They remained until evening, then returned to their camp, which was by the side of the public highway, cooked their supper and retired. It was a fine summer night, during a full moon in August. The dance continued until midnight, then the noise ceased. The Indians went to their tents and all was still.

Owing to the strange events of the day and the stories they had heard, the missionaries could not sleep. They could not rid their minds of the villainous look the old man had given them when they had refused to leave the dance. About two o'clock in the morning, as they lay awake, they heard distinctly the breaking of dry sticks in the dark woods between them and the Indian camp, as though someone was stealthily approaching their camp. They had been very brave during the day with the sun shining and everyone awake. But at two o'clock in the morning, the awful stillness, broken only by the horses crunching their hay in the wagon; was too much for their overwrought nerves. Whispering their suspicions to each other, they decided to move their camp away. So they loaded their outfit into the wagon, harnessed the horses and drove about five miles, where they camped again until morning.

They went pretty thoroughly over the field, gathering what information they could, and prayed for direction. The time was drawing near for them to leave and return home. They were still undecided as to what to recommend to the Society. They spent their last night near the home of a prominent Indian, who bore the historic name, Ulysses S. Grant. It had been their custom each morning after breakfast and before starting on their journey to read a chapter in the Bible and pray. Mr. Phelps opened the book at the tenth chapter of Romans and read:

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?" He closed the book, saying, "That settles it. My mind is made up. We shall recommend the opening of a mission." The Home Mission Society soon afterward transferred Rev. Phelps from the Darlington Mission to the Sac and Fox tribe to open a mission, and he located at the town of Stroud, about half way between the two settlements. A tent was provided for the preaching services and put upon land belonging to an old woman, near the present site of the church. The old woman was a strong believer in the Otter worship, and soon refused him this privilege, and the tent was moved and put up on the public right-of-way at the side of the road. Services were continued there until a five-acre tract was secured, and the mission began to take on a more permanent aspect. Some logs were cut and hauled to the sawmill, cut into lumber, and, with an appropriation from the Society, a house of worship was built.

Rev. and Mrs. McCoy, who had grown old while waiting for missionaries to come to their people, were delighted. They attended almost every meeting, driving eighteen miles, often over very bad roads. They translated several songs into the Indian language. There were conversions and baptisms from time to time, and in September, 1912, a church was organized with twelve members, which soon increased to twenty-one. Robert Hamilton was present with Mr. Phelps at the organization, and a little later at the dedication of the house of worship. A committee of Indian members was selected to suggest a name for the new church. After some deliberation, they proposed that it be called "The Only Way Baptist Church," and that name, in boxcar letters, now adorns the front of their church house.

Whiskey was being shipped in and sold to the Indians, in open violation of the state prohibition law and also the federal law, which makes it a felony to sell whiskey to

Indians under any circumstances. Many drunken Indians were arrested and locked up every day. This was a great grief to the missionary. One day, when one was being locked up, Mr. Phelps said to the officer, "I think you have locked up the wrong man." "How is that?" said the officer. "You should have locked up the man who sold him the drink." The officer guffawed and said, "Oh, you can't stop that."

A thick set, jolly Indian, with steel gray hair, nearly always bareheaded (for he invariably lost his hat when he got drunk), one day approached the missionary and asked him for the loan of fifty cents. On being asked what he wanted with it, he frankly replied that he wanted to buy whiskey. Of course, he was refused, but his frankness and good nature interested Mr. Phelps, who, later in the day, when the Indian was locked up, went to the jail, and offered to pay his fine and have him released if he would promise to go home. He promised, was released, and went home.

This was the beginning of a friendship that has lasted through the years. Billy Harris was converted, began preaching soon after, and was for many years pastor of the Only Way Baptist Church. He has baptized many of the former associates of his drunken revelries. One of his former cronies was Jesse James, an Indian prophet. Jesse was much in demand when there was a death. He would stand by the bedside of the one who was passing away, and speak encouragingly to him as follows:

"Do not be afraid; the journey will not be a long one. Your spirit will travel west for some days, and after a time you will hear the drum beat and the dancing of the Indians across the river in the Happy Land. You will follow the sound and it will lead you to your friends, who will be glad to welcome you, and all your troubles and suffering will be over."

Jesse was very much displeased when his friend became a follower of the Christ. His friendship proved stronger than his religious prejudice, however, and he frequently came to hear his old friend preach, sometimes taking dinner with him, and asking many questions regarding the Christian faith. One Sunday morning, just before the hour of service, Jesse was seen secreting a bundle of clothes in the bushes near the church. At the close of the sermon he came to the pastor and said he was dissatisfied with his old religion and wished to enter the Jesus Road, and that he had come prepared to be baptized that day.

In 1915 Rev. Phelps was transferred to Bacone College to become its field representative. Rev. Ira D. Halverson was transferred to the Sac and Fox work from the Kiowa Mission, near Hobart, Oklahoma, remaining three years, during which time there was some progress.

During the autumn of 1918 the Sac and Fox Mission was transferred from the Home Mission Society of New York to the Home Board of Atlanta, and Rev. D. Noble Crane became their missionary, serving one year and six months. The following year the Board appointed William Harris, a Sac and Fox Indian, who was ordained and became their pastor. He remained in charge of the work four years, during which time forty-seven were baptized into the fellowship of the Only Way Church. During the summer of 1925 he went to the newer work among the Iowas, remaining with them until his death in 1927. The life of Rev. William Harris was a miracle of God's grace which saved and transformed a broken life and made it a vessel fit for the Master's use. His son is one of the brightest students in Bacone College, being fitted for a useful life.

Rev. Orlando Johnson (Sac and Fox), a graduate of Carlisle Institute, received appointment by the Home Board in 1926, and is doing the most effective work which has yet been done on that important field. The Only Way Church is the only church of any kind among the eight hundred Indians. There were twenty baptisms during 1927, making their membership one hundred and eleven. The Home Board owns a beautiful five-acre tract of woodland, in the midst of which stands the church, a neat, three-room parsonage, and a dining pavilion. The Indian women of the W.M.U. have planted many flowers about the grounds, making it one of the most attractive of the Home Board's Indian mission plants.

V. SHAWNEES AND KICKAPOOS

During the winter of 1919 Rev. D. Noble Crane, at that time missionary to the Sac and Fox Indians, under appointment by the Home Board, was requested to give a part of his time to work among the Shawnee and the Kickapoo Indians living about the city of Shawnee, Oklahoma. He gathered a few into the homes of some of the Indians in the city and, after a few services with them, finding a number were Baptists, he suggested the organization of a Baptist church. He secured letters for them from the churches where they held membership and a church was constituted of eight members. They had no regular place to meet.

Rev. Crane resigned the next year to become pastor of a white church at Collinsville, Oklahoma. The little flock became scattered, some moving away, some dying. Rev. D. D. Cooper and his wife (Choctaws) were at that time students at the Oklahoma Baptist University, Shawnee, Oklahoma, as was also Rev. Moses Wesley, another Choctaw preacher. They took up the work and with some success gathered the scattered members, and a church for a time became a member of the Chickasaw Indian Baptist Association.

In 1924 the name of the church was changed to Shawnee and Kickapoo Indian Baptist Church and was received into the Oklahoma Indian Baptist Association. They called and ordained to the gospel ministry a young Sac and Fox Indian man, Orlando Johnson, who became their pastor. Since the Kickapoo language is very similar to his own, he could make himself understood very well as he preached to them. The year following, four baptisms were reported.

Progress was slow. The Kickapoo Indians are the most backward and conservative of all the Indians in that locality. They still live, for the most part, in wigwams built of water-flags, woven into mats, without floor or windows. The women cook over fires built in a hole in the ground in the center of the lodge, while their babies are tied to cradle-boards or repose in swinging hammocks attached to the frame of the wigwam. Some have attended school, but education seems to make little difference in their condition after returning home. A part of the tribe went to Old Mexico some years ago, where game is more abundant, and secured some kind of concession from the Mexican Government, and remained in that country, coming to Oklahoma frequently to receive from their agents the rents due them from their land. The prevailing religion is Peyote. The

Friends Church maintained for many years a day school on their reservation and have now a missionary and his wife living among them.

Dr. J. W. Beagle, the Home Board Superintendent of Direct and Independent Missions, Mrs. Una Roberts Lawrence, of St. Louis, and a party of missionaries visited the reservation in 1926. Some conferences were held with the Indians from which good results were expected. Rev. and Mrs. D. D. Cooper, Indian evangelists, have been deeply interested in the Kickapoos from the beginning of our work among them, paying the salary and house rent of the missionary for more than a year out of money earned by holding revival meetings among the Indian churches. When Rev. Johnson resigned to accept appointment by the Home Board as missionary to his own people and pastor of the Only Way Church, Rev. Cooper took up the Kickapoo work and carried it on for two years without a salary until January, 1928, when he was appointed by the Home Board.

Through the generosity of the First Osage Indian Baptist Church, Pawhuska, Oklahoma, and other friends, a small church, suited to their needs, has been built on the reservation. Preaching services and a Sunday school are held each Lord's Day. Eight baptisms were reported last year. The congregations and interest are growing. Heroic and persistent work will yet yield a rich harvest among the Kickapoos.

VI. Poncas

The Ponca Indians, like many of the smaller tribes who sought to maintain their tribal identity, suffered greatly from the aggression of stronger tribes as well as from the white race, in which greed, whiskey, and smallpox almost brought about their extinction. Finally, however, they found a place of rest and protection in Oklahoma, where they can now live in peace and comparative comfort.

In 1803 Lewis and Clark mention them in their report as but a "remnant of what had once been a respectable tribe as to numbers." At one time they had lived on a branch of the Red River of the Lake Winnepeg district. Driven from there by the relentless Sioux, they fortified themselves west of the Missouri, on Ponca River, where they remained some years. The Sioux continued to make war upon them there until they were obliged to go to the friendly Omahas for protection.

The artist, Catlin, visited them in his wanderings, and was greatly impressed with their chief, Shoo-de-ga-cha, and his pretty wife, Hee-la-dee. The chief appeared a man of great dignity and of unusual intelligence. He spoke to the artist of the once happier days when his tribe had been numerous, game abundant, and life a joy. He complained that white men had killed off their only means of existence, had introduced fire-water and disease, which had wrought havoc with his people.

The census of 1820 gave their number as six hundred. Five years later, the United States Government made a treaty with them in which they were promised protection. They were given a reservation in northern Nebraska and, helped by the Government to settle farms, and seem to have made good progress. In the report of the Commissioner of Indian Affairs in 1858, he mentions having reduced their holdings to a small area on which they were to be colonized and domesticated. Ten years later they were reported to have built for themselves sixteen very comfortable log houses and the following year, forty-five more. The report also states that their crops were all lost by drought. Two years later an overflow from the Missouri River destroyed their village and fields, making it necessary for them to move to a new location and begin over. The year following their moving, the report states that they had built twenty-two new houses, owned over one hundred head of cattle and fifty wagons, and had three hundred acres under cultivation. Their crops were frequently destroyed by drought and locusts, which greatly impeded their progress.

In 1876 they were made victims of the policy of removing all the smaller tribes of Indians and placing them on reservations in Indian Territory. A United States officer went with a party of Poncas and their chief, Standing-Bear, to Indian Territory to show them the country, hoping to gain their consent without having to arbitrarily move them. They did not like the country shown them, and refused to go. Finally, however, either by persuasion or coercion, they consented to go.

The story of their removal is a sad one, accompanied as they were by storms of rain and tornadoes, swollen streams, bogged trains and broken wagons, sickness and death. Portions of Major Walker's report to the Secretary of the Interior reads as follows:

"June 3rd. Broke camp at eleven o'clock. Marched eight miles. Many people sick, one of whom was reported to be in a dying condition. Bad roads. Rained during the afternoon. . . . June 5th. Broke camp at six o'clock. Marched fourteen miles and went into camp near Milford. Daughter of Standing-Bear, Ponca chief, died at two o'clock. . . . June 6th. Remained in camp all day for purpose of obtaining supplies. Prairie Flower, wife of Shines White and daughter of Standing-Bear, who died yesterday, was given a Christian burial, her remains being deposited in the cemetery at Milford, Nebraska, a small village on Blue River.

"In this connection I wish to take official knowledge and recognition of the noble action performed by the ladies of Milford, in preparing and decorating the body of the deceased Indian women for burial in a style becoming the highest civilization. In this act of Christian kindness, they did more to ameliorate the grief of the husband and father than could have been done by adopting the usual course of this untutored people and presenting to each a dozen ponies. It was here that, looking on the form of his dead daughter thus arrayed for the tomb, Standing-Bear was led to forget the burial services of his tribe, and to say to those around him that he was desirious of leaving off the ways of the Indians and adopting those of the white man.

"June 7th. The most disastrous storm of any that occurred during the removal of the Poncas under my charge came upon us while in camp on the evening of this day. It was a storm such as I never before experienced and of which I am unable to give any adequate description. The wind blew a fearful tornado, demolishing every tent in the camp, rending many of them into shreds, overturning wagons, and hurling wagon-boxes, camp equipage, etc., through the air in every direction like straws. Some of the people were taken up by the wind and carried as much as three hundred yards. Several of the Indians were quite seriously hurt, and one child died next day from injuries received, and was given Christian burial.

"June 9th. Put the child that died yesterday in a coffin and sent it back to Milford to be buried in the same grave with its aunt, Prairie Flower.

"June 16th. During the march a wagon tipped over, injuring a woman severely. Indians out of rations, feeling hostile.

"June 18th. Little Cottonwood died. Four families determined to return to Dakota. I was obliged to ride nine miles on horseback to overtake them, to restore harmony and settle difficulty in camp. Had coffin made for dead Indian, which was brought to camp at midnight from Blue Rapids. A fearful storm during the night flooded the camp equipage.

"June 25th. Broke camp at six o'clock, marched to fifteen miles farther up Deep Creek. Two old women died during the day. . . . June 30th. Broke camp at six o'clock. Camped six miles above Burlington. A child of Buffalo Chief died during the day. . . . July 2nd. An Indian became hostile and made a desperate attempt to kill White Eagle, head chief of the tribe. For a time every male in the camp was on the war-path, and for about two hours the most intense excitement prevailed, heightened by the continued loud crying of all the women and children, . . ."

And so runs the diary of the army officer who conducted the exodus, to their journey's end. After they arrived on the reservation, they found it, like all new countries, full of malaria, and they continued to die from sickness and from grieving for their old home.

Among those who died in the new land was a lad, son of Chief Standing-Bear. The old man hoped somehow, sometime, to return to his northern home and leave forever this hated land of sickness and misfortune. To leave the bones of his son behind would be unthinkable. After a day of wailing and bitter grief, his mind was sufficiently clear to make plans for the burial. He went to the Agent and asked permission to return, with some of his relatives, to their former home with the body, for burial in the tribal burying ground. Knowing their dissatisfaction and fearing they might not return, the Agent denied the request. A secret council was held, and it was determined to go without permission.

The following night the party of Indians, carrying the body of the boy, slipped away and were gone some days before they were missed. They traveled by night, secreting themselves by day, and thus succeeded in reaching a village of friendly Omahas undetected. The Omahas were all kindness and sympathy, giving them ponies and presents, and feasting them.

While they were there, officers came from the Agency, arresting them and turning them back with their precious burden towards the Indian Territory they had left. On the way their loud wailing and cries attracted attention and elicited much sympathy. As they were passing through one of the towns in Nebraska, a Congregational minister, Rev. Harsha, demanded to know the cause of the old man's grief. When told, he took legal proceedings to determine the right of the Government to interfere with parents choosing the burial place of their sacred dead. The cavalcade was halted. A meeting of citizens was called in Rev. Harsha's church, where Standing-Bear was permitted to tell his story. Money was contributed sufficient to employ a competent attorney, and a court trial resulted in the release of the Indians, and the company proceeded on their way to bury the boy where they would. Rev. Harsha, being now thoroughly enlisted in their interest, collected sufficient funds from sympathetic friends to build a home for Standing-Bear on a small island in the Niobraria River near their old home, to which he brought his family and spent his remaining days. The greater part of the tribe remained in Oklahoma, and after a time became reconciled to their surroundings. They now number about seven hundred and fifty.

In 1895 a mission was opened by the Methodists, forty acres of fine land was set apart, and a church house and mission residence built near the Agency, at White Eagle, Oklahoma. The mission did not seem to prosper. The tribe is largely given over to Peyote.

During 1923 Mrs. George F. English, then employed by the Home Board as missionary and B.Y.P.U. worker among the students in the Chilocco Indian School, opened a Good Will Center for the Ponca Indians at Ponca City, Oklahoma, which was continued for more than a year. Much good was done. During the winter following, Rev. D. D. Cooper, our Choctaw Indian evangelist, held a meeting with the Poncas for ten days in the Methodist church at the Agency. About twenty conversions was the result, the greater part of them uniting with the Methodist church, though a number united with the white Baptist church in Ponca City.

This Baptist work among the Ponca Indians was under the direction of Rev. M. B. Hurt, in addition to his Otoe work. A mission site was selected near White Eagle Station on the Santa Fe Railroad, purchased by the First Osage Indian Baptist Church at Pawhuska, Oklahoma, and presented to the Home Mission Board. They also built for the work a temporary building on the land, where services could be held each Sunday. A church of forty members was constituted on April 19, 1927. Thirty-one were received by letters from the First Baptist Church (white) of Ponca City, Oklahoma, and the Chilocco Baptist Church; also nine were baptized on that date. Rev. Hurt, on account of failing health, soon after requested the Ponca City Church to become responsible for supplying the new church with preaching and leaders until a suitable pastor could be found.

The following year, a young Choctaw man and his wife, Rev. and Mrs. A. W. Hancock, both graduates of Chilocco Indian School, Mrs. Hancock a talented musician, were appointed by the Home Board to minister to the Poncas. They have also the efficient services of Miss Mary Gladys Sharp, for part time. The church reported 108 members at the Oklahoma Indian Association, July, 1928. The prospect is bright for a great and lasting work on this field.

VII. Osages

The Osages now number about twenty-five hundred, one-half of whom are full-blood. They are large of stature and of more than ordinary intelligence. They lived in east central Missouri, then in southeastern Kansas, later moving to their present reservation or country. Each move netted them large sums of money, as their lands, when surrounded by civilization, became valuable. The Government invested their surplus in bonds, paying them interest semi-annually. Their lands were among the first in Oklahoma on which rich oil and gas deposits were discovered, and fabulous prices were paid to the tribe in royalties and bonuses, in which all members of the tribe share equally. The Government policy in dealing with the unprecedented situation of a primitive people suddenly becoming very wealthy has been to restrict the income of each Indian except in cases where, by education and experience, the individual proves his or her fitness to handle large sums of money wisely. Usually guardians are appointed as advisers to these Indians, who are known as "restricted members" of their tribe. The members of the tribe are receiving now one thousand dollars each, per quarter, for sustenance, the remainder being held in trust for them by the Government. When portions of the land are sold, only the surface is transferred, the tribe retaining all rights to the oil, gas, and mineral below the surface. The tribe is nominally Catholic. Though few of them attend services at the church, a close watch is kept on the birth reports, and the babies are soon baptized in their homes.

A bulletin of the Oklahoma Historical Society gives an account of what is said to have been the first Protestant mission ever attempted among the Osages. It was in the spring of 1819. The United Foreign Mission Society of New York, an interdenominational society, commissioned and fitted out a party of missionaries, under the leadership of Epaphras Chapman and Job Vinall. These two undertook the long and hazardous journey to seek out a location for the mission. Mr. Vinall died of fever on the way, without reaching the Osage country. Mr. Chapman proceeded alone and decided on a location on Grand River, in Indian territory, in what is now Wagoner County, Oklahoma.

He returned to New York, and the following year proceeded west again with a mission party Their going attracted considerable interest, and much money and necessary articles and goods were contributed to the mission as they passed through cities on the way. The mission seemed to flourish for a time. A second station was built in Osage County, Missouri, but both were finally abandoned. Most of the men and women who came west died, and their graves are near the scene of their labors.

About thirty years ago, Moonhead, a Caddo Indian prophet, came among the Osages and introduced the Peyote worship, which became very popular among them, and is, to this day, the prevailing religion. In many of their homes an enlarged crayon picture of Moonhead hangs on the wall, and the Osages worship him as a saint.

For some years Moonhead made frequent visits to them, each time spending some weeks teaching them his fantastic doctrines and eating peyote with them. He would bring with him a supply of the drug and would return to his home near Anadarko loaded with presents and a considerable sum of money. On one such occasion when the Osages had been unusually generous, giving him a good team of horses, a new wagon, harness, and spring wagon, all loaded with groceries, his outfit was struck by a train in Kaw County, and he was killed. There was great mourning among the Osages, and wondering how, in the future, they would be able to obtain peyote. However, others were found who were willing to supply them, and the heathen work goes on. The little octagonal white medicine house, surmounted by a cross, still dots the landscape near many an Osage home.

In May, 1905, Rev. C. W. Burnett was pastor of the white Baptist church in Pawhuska, where the Government School and Indian Agency are located. There was in his membership a very intelligent, consecrated young Osage man, named Bennie Strike Ax, who had attended a Government school in another state, and had there accepted the Christian faith and been baptized in a Baptist church near the school. Through the zeal of this Indian man for his people, Rev. Burnett became interested in them, and with Strike Ax as interpreter, made many visits in their homes and conducted funerals. Thus he made friends among them. The Baptist State Mission Board of Oklahoma decided to open a Mission there and appointed Rev. Burnett their missionary, although unable to furnish him any equipment. The missionary secured the use of a small house in this Indian village and began holding services. A few months later, Bennie Strike Ax died, though not before he had given testimony that the grace of God was sufficient to save and transform an Osage. The Indians greatly mourned their loss, and to this day speak of him as the first to enter the Christian road.

The following is a letter written by Benjamin Strike Ax about the time Rev. Burnett began his work among the Osages. It was printed in the *Home Mission Monthly*.

"My father and mother both have gone before me—gone without the gospel of Jesus Christ. It is rather a sad life for me to know that my parents have gone from this life without the gospel. Have I a hope to meet them again? No one knows but the Almighty God. With despair, my Christian endeavor is hard struggle for me to draw away from my parents, sisters and brothers. How can anyone live such a life as this? I have not been raised like any civilized child. I was raised and taught barbarous life. Mother taught me as other mothers teach their children.

Father teach me as the other fathers teach their children. We did not receive any gospel teaching. What teaching I got from my parents I have laid aside.

"After we have moved to the Territory from Kansas the old customs have been failing. With all those barbarous teachings my father wanted me to receive an education. He wished to see me with such education that I would be placed at the head of my people. Alas, he had failed; he passed away before I went to school. . Mother never forgot what he said to me. I heard one day that some of the Osage boys were going away off to school; my desire was to go, to fulfil my father's wish. I asked mother what I wanted. I want to go way off to school. Mother never hesitated, but said, 'Do use your own judgment. I have told you what your father said.' I told her then that I will go. She then said, 'I have nothing to say; go.'

"That fall I went to Carlisle, Pennsylvania. First day I went to school I notice on blackboard, October 5, 1885. I could not read then, but I remembered the writing on the blackboard after I learn to read. I remained at Carlisle about a year, then transferred to Martinsburg, Pennsylvania; there I received my education, and there I was taught the gospel. My education was very poor. From the time I was taught the love of Christ I did not rest till this day. After I left home my sister left home same as I did; went to White Institute, Iowa. After she learn to write she wrote me a letter, telling me, 'Brother, you must try to learn, so when we get home we can teach our people.' These words have been in my heart from that time, but she never reached the point she want us to do, but passed away after returning home.

"I returned home in 1889, but the gospel of Jesus Christ has never given me rest up to this day. I am still wishing the gospel for my Osage people. Thank God, the gospel has been given here at last. After I return home I live sinful life, went back to old customs. But, as I said, I never rest. Many times I shed tears for lack of help, but I have no one to encourage me to proceed with my wishes. Many a night I lay awake thinking how I am going to give my Osage people the gospel. I said to myself, 'I will go in the morning.' When morning come I fall back, because I was not living the life that I ought to live, though I never rest till I give myself to Christ for help. Now I got help. Brother C. W. Burnett is the missionary. My wish has come at last. My life has been hard and the hope I have for my mother and father, brother and sister, is God's great goodness. Anyway, I have turned away from the ways they followed to follow the gospel."

Soon after the death of Strike Ax, Rev. Burnett invited Rev. Robert Hamilton to come to Pawhuska and assist him in a meeting with the Osages. The meeting lasted about two weeks, during which time a number were converted, and at the close twelve were baptized, and the First Osage Baptist Church was organized, January, 1906. The days were spent visiting, praying and talking personally with the Indians in their homes, coming together in the evening for preaching services.

The little room was always full, and it had not often been the privilege of the missionaries to preach to a more eager, attentive congregation of Indians. The message seemed new and sweet to them, coming to them as a hidden treasure. One man said, "This is all so new to us, you will have to give us time to think." There was an active interest in reading the Testaments distributed among those who could read, and the "new way" was the topic of conversation in many a group of Osages in their homes those days. One night a few had come forward for prayers, or to give themselves to Jesus. Emory Gibson, a middle-aged man who worked as interpreter in one of the trader stores, was interpreting. He exhorted them to take this road. At the close of his exhortation the missionary went to him and said, "Emory, why don't you take it?" He replied, "I cannot just now; I will explain to you another time."

The next day they visited him and he told them that he had determined to become a Christian, but that he had an idol that he wanted to dispose of before he could do so. He explained that he had secured it at considerable cost, it having been recommended to help him win in gambling. So he had used it to pray to, or rather to conjure with. He meant during the following summer, when the tribe came together for the annual dance, to sell it to someone who loved to gamble, and then he would become a Christian. They told him that would not be right, and urged him to destroy it. Reading Acts 19: 19 where many who believed burned their books of curious art, amounting in all to fifty thousand pieces of silver, they urged him to follow that example. Their arguments were all of no avail. Emory was never able to dispose of it to advantage, so never became a professed Christian. The following summer he went with the missionary to the association held with the Kiowa tribe and there exhorted the unsaved to come to Christ. He died a year or two later.

In the spring of 1906 Miss Stump of Virginia and Miss Cottrel were sent out to this field by the Home Mission Board of the Southern Baptist Convention, having been recommended by the W.M.U. Two missionary organizations attempting to do work on the same field proved unsatisfactory, so the State Board decided to relinquish the field to the Home Board, which accepted it and appointed Rev. J. A. Day and Miss Grace Clifford as missionaries, and made an appropriation of $3,000 for buildings. A beautiful church house and pastor's home were built near the village on land secured by lease, and afterward donated to the Board.

In 1908 Missionary Day writes of his work as follows: "We have just closed a three weeks' meeting, in which the Lord wonderfully blessed us and made our hearts rejoice, and oh! we did so much need this blessing from God. This has been such a hard summer on our work. All through the early part of the warm months our Indians were off visiting, and just as soon as they came home and settled down, here came visiting tribes to see the Osages and be feasted by them; and the round house, or dance house, has been the center of attraction by far the larger portion of the fall months. I have been wondering for a long time why Christian Indians do not visit more. So I wrote Brother King, missionary among the Arapahoes, and asked him to visit us with some of his strongest Christians and best workers. In response, Brother King came with nine Arapaho Christians. When the Arapahoes came, the Osages were dancing and feasting some visiting Cheyennes, and the Osage chief at once extended the invitation to the Arapahoes to attend the feast and dance and receive presents, but the Arapahoes replied, 'We have not come to attend your feast and dance, neither have we come for your presents. We have heard of you for a long time, but this is the first time we have visited you. You have a great name among the different tribes of Indians. They all speak of you as being big, rich people, but if you will accept Jesus and follow him, you will be a much better and a much larger people. (Ex-Chief Hail was the spokesman for the Arapahoes.) We have come to tell you about this Jesus and to ask you to accept him. Jesus makes everyone so happy who accepts him and follows him. We think that you, being a people so much talked of and looked up to by so many, ought to follow Jesus and set a good example to all the people. Jesus will make you richer than all your land, all your oil and all your money. I hope many of the Osages will give themselves to Jesus before we go home, so that we can go back and tell our people that the Osages are coming to Jesus, too.'

"This visit of the Christian Arapahoes has caused the Osages to think as never before. Many of them say they want to be just such Christians as those Arapahoes. We hear more talk of the Arapaho Christians than of all the other visiting Indians put together. Brother King and the Arapahoes were with us four days, and we feel that their visit has been a great blessing to our Indians and an inspiration to us in the work."

Lucius Aitsan and some of the Kiowa Christians also visited the Osages, and a number of conversions resulted.

In 1909 Rev. V. I. Masters and Dr. J. F. Love visited the Osage Mission, and Dr. Masters writes as follows:

"Missionary J. A. Day had serious sickness in his home during our visit. Therefore we did not have the advantage of his companionship as much as we could have wished. His child was recovering from a fever, and a young lady school teacher in his home was desperately ill. Miss Grace Clifford, our lady missionary there, was also engaged in nursing the sick.

"Dr. Love and I met the Indians in their council house and spoke to them through our Osage interpreter, Brother Orlando Kenworthy. The Indians received our words with signs of approval, albeit there is even in the Christian Osage something of the stoicism of the whole Indian race.

"None of the older Osages seemed to understand the English. Their language has never been reduced to writing. The stoical old fellow who sits on the floor of his cottage or tent with his feet stuck out in front (both men and women do this and do not use chairs) thinks how he will manage to spend all the money that is handed over to him at regular intervals by Uncle Sam without any intervals of edification from scanning the printed page. If an old family tree and freedom from care, with money to spend, will justify the use of the much abused term, Mr. Osage is a gentleman, but he is certainly no scholar.

"He still wears his variegated blanket and color-trimmed nether toggery, does the Osage lord of earth. So does his wife. In fact, you have to learn things in Osage costuming and physiognomy before you can tell whether it is Chief Elk-Tooth, or his wife, Onco Morning Star, whom you are addressing. Both wear their black hair long, and to the unpracticed eye they do not look very much unlike, especially when they are young. The Osages have a very fair skin, even the pure-blooded ones. It is often of a more delicate texture than that of many whites.

"At the council house we met the famous Newatsa, a wrinkled little old woman, snuggled in a blanket. Newatsa sat while we spoke, with her head downcast, Indian fashion, but with an occasional sharp glance at the speaker. The Lord Jesus reigns in the heart of the old Osage woman, and how she does like to speak of him! We called on Newatsa at her modest two-room cottage, but she was out at the time, presumably engaged in the Indian substitute for leaving cards on the women friends."

The work continued to prosper and there were frequent additions to the church. and some excellent Christian men and women have held, and do hold, membership in the First Osage Baptist Church. But their great wealth and their sinful habits, formed during their pagan days, were too strong for some of them, "and many went back and walked no more with Jesus." It is unfortunate that nearly all the records of the early work of the church have been lost or destroyed. Rev. Day was in charge of the mission some five or six years, until 1913, when he resigned to give his time to business matters and investments which had accumulated during the years, and Robert Hamilton was transferred from the Cheyenne work to the Osages.

At that time there was living in the Indian village an Indian of the Peoria tribe named Albert Miller, a Holiness preacher; a good singer and a forceful speaker of pleasing address. He taught entire sanctification, claimed the gift of healing, and practiced mesmerism, claiming it to be the power of the Holy Ghost. The Indians supported him and his family, and he had quite a following for a time. Of course, he opposed the Baptist work with all his might. But the missionary continued to treat him kindly and did not go out of his way to make his work harder, believing that with all his doctrinal errors it was far better than the influence of the pagan cults all about them. Some years afterward while speaking of the missionaries, he expressed surprise and something of admiration of them because they had not "fought him."

Although it was a violation of the Federal law to sell whiskey to an Indian, or even to bring it onto a reservation, the town and community swarmed with bootleggers. Cab drivers carried the Osages to and from town at all hours of the day and night, and nearly, if not all of them, sold whiskey. There was a great deal of drunkenness among both men and women. One night, a short time after the missionary came to the mission, he had gone over into the village to attend a prayer meeting in one of the homes. Someone knocked at the door of the mission, and when the wife opened the door an Indian woman fell into the room, helpless. She had with her a little boy. Mrs. Hamilton had never seen a drunken woman before, but from the odor of her breath she guessed the cause and made her a pallet on the floor near where she had fallen, and put her and the little boy to bed. Next morning she came out into the kitchen and explained that the day before they had buried their baby, and they thought they had to have something to drown their grief, had taken too much, and on the way home the team had run away and upset them in the ditch. Seeing the light, she had come to the mission, while her husband had gone in search of the team. After she had offered her explanation, she and the little boy went away, and Mrs. Hamilton saw them no more.

After a time, the missionary went to the court house to inquire of the officers if something could not be done to enforce the law in the village. They were very courteous, and informed him that the jail was full and that they were unable to cope with the situation, and invited an inspection of the jail. It was certainly full. He suggested to the sheriff that it might help if he preached to them. He replied that he would be glad if he would, as no minister had visited the jail during his term of office, and that he would make a requisition for as many Bibles as he could use. He proposed to a young banker, Dr. A. S. Wright, who was superintendent of the Baptist Sunday school in Pawhuska, that they go each Sunday afternoon and hold services at the jail.

This was done during the two years of Mr. Hamilton's stay in Pawhuska. He found it an interesting work. The most of the prisoners liked the service and gave respectful attention. There were a few professed conversions, but no very striking results that he knew of. After the service, Mr. Hamilton and Mr. Wright would remain with the prisoners a while in the cage to talk with them personally, and many a hard luck story they told. Most of them wanted help to get out. Their crimes ran all the way from vagrancy to bank robbery and murder.

During the autumn of 1909, Rev. D. Noble Crane was appointed by the Home Board to work among the Osages in and around Hominy, Oklahoma, where he labored seven years. The work was very difficult and no great impression was made on the Osages. However, Rev. Crane was permitted to give half his time to work among the white people, and a good church was organized and an excellent house of worship built. The church has grown with the development of the town, and has become one of the dependable churches of the state. The first of July, 1915, the Board released Robert Hamilton from the Osage work to take up work among the students in the Government schools for Indians, and Rev. Crane was put in charge of the mission at Pawhuska, where he labored four years. Some were added to the church, and gifts of the Osages to religious work greatly increased. He was transferred to the Sac and Fox and the Shawnee fields, and in a few months Rev. Harry Bock was transferred from the Pawnee Mission to Pawhuska. Mr. Bock remained with the Osages one year. Some substantial improvements were made to the mission property, and a little later Rev. C. W. Burnett returned to the mission, after an absence of fourteen years.

Since then a number have been added to the membership of the church and a good work of training is being carried on, resulting in greatly increased giving on the part of the Osage members. Some have adopted tithing.

A history of the Osage work would not be complete without a record of the work of Miss Grace Clifford, who spent twenty-two years among them, through all the changes and vicissitudes of the mission. No missionary ever labored more faithfully or gave herself more fully to a people than Miss Clifford to the Osages. The Osages showed their appreciation by buying and presenting to her, one Thanksgiving Day, a new Ford car, which greatly facilitated her work in visiting. At Grayhorse, near the town of Fairfax, Oklahoma, a considerable number of Osages lived, for whom little had ever been done religiously, and as Rev. and Mrs. Burnett seemed to be able to amply care for the work at Pawhuska, Miss Clifford was transferred to Fairfax and a work opened there. Her long acquaintance with the Osages served her well there, and she soon gathered quite a company of children and young people and organized a Sunday school. Later, with the assistance of Rev. Wiseman, of the Kansas City Theological Seminary, a meeting was held which resulted in ten conversions and the organization of a church of fourteen members. During 1924 Miss Clifford was transferred to the Pawnee Mission, and the work at Fairfax combined with the white Baptist church, under the leadership of Rev. R. D. Sheldon. A splendid church house was built, jointly, to accommodate the two organizations.

In 1926 Miss Clifford returned to the Osages at Fairfax. Nine baptisms were reported from among the Osages on that field in 1926, and two in 1927. In 1928 the Osage church was organized separate from the white church, sharing, however, the same church building. The Osage Christians are coming more and more to worship the Lord with their money. Some pay their tithe into the church, others have made large donations to help build white Baptist churches in the towns near where they live. Some are making bequests to the church in their wills. The Osage church at Pawhuska is helping finance, through the Home Mission Board, several missions to other Indian tribes.

VIII. Wichita

In 1874 the year when the name of the Board of Domestic and Indian Missions was changed to that of the Home

Mission Board, their report to the Southern Baptist Convention mentions a communication from Dr. H. F. Buckner, bearing a request from the wild Indians west of the Seminoles, asking for a missionary to be sent to them. Black Beaver, of the Anadarko Agency, is mentioned as being one of six who sent the request. A missionary party of A. J. Holt, missionary to the Seminoles, with John McIntosh as interpreter, went out in the fall of 1875.

In 1878 the report mentions Rev. John McIntosh as under appointment by the Home Board as missionary to the Wichitas and Caddos. During the same year the report states as follows: "Also, a mission among the wild tribes has been opened with the appointment of Rev. A. J. Holt, Rev. John McIntosh of the Creek nation, who had previously visited them and baptized fourteen of their number." For two years A. J. Holt labored among the Wichitas.

In 1879 Miss Fannie R. Griffin was in the service of the Board for a short time. Her labor among the women and children of the wild tribes, in connection with the A. J. Holt Mission, gave promise of success in this hitherto untried field, and the Board greatly regretted her temporary retirement from it, and expressed the hope that as soon as practicable she might return to a work that she loved and to which she seemed peculiarly adapted. The same report records also the following concerning the workers on that field:

"It is not without a pang of disappointment that we refer to the change which the Board has felt constrained to make in the mission field recently opened among the wild tribes,—Caddos, Wichitas, Towaconies, Comanches, and other smaller tribes. The change was not dictated by dissatisfaction on the part of the Board with Rev. A. J. Holt, our late missionary to those tribes. The Board has the utmost confidence in Brother Holt's piety, his devotion to the work, and the zeal and energy displayed in the prosecution of it have commanded our admiration. We earnestly desired to retain him and by every endeavor sought to insure his success. We were slow to reach the conclusion that the hope was vain and that the situation, brought about chiefly, according to the most reliable information we have, by the prejudice of the uncivilized Indians against white men, demanded a different policy.

"After a patient and careful investigation of the affairs of the mission, it was the unanimous opinion of the Board that the cause of Christ there could be best served by transferring Brother Holt to some other field and putting in his place a native preacher, who, we have reason to believe, will be welcomed by the Indians. Rev. John McIntosh, of the Creek nation, a brother of good repute and an effective preacher, and known to the tribes, having been the first to carry the gospel to them, has been commissioned and will have entered upon his work, Providence permitting, when this report shall be presented to the Convention."

Thus ended the first effort made to send a white missionary to the wild tribes. The story of the brief work of A. J. Holt among them is rich in dramatic incidents, which he graphically tells in his book, *Pioneering in the Southwest.*

In 1880 Rev. McIntosh retired from the work and was succeeded by Rev. Tulsey Micco, another Creek preacher, who reports a church of eighty-four members, Brother

McIntosh having baptized during the year twenty-eight. Rev. Wesley Smith was also employed as missionary for a time.

During the period from 1885 to 1889, the Board adopted the policy of having the Indians assume the support of their native preachers. This plan worked well among the civilized tribes, but the gospel was too new among the wild tribes. The field was neglected and the church went into a decline and, through deaths, loss of interest on the part of many, and lack of leadership, became almost extinct. A work which gave such promise of success in the beginning became a little band in a wilderness of sin and pagansim. They never composed or translated any songs into the Wichita language, but to this day sing only the Christian hymns in the Creek language, translated by Dr. Buckner and taught them by McIntosh and other Creek preachers, though they do not understand a word they sing.

The Creek Baptist Association finally took up the work, built them a new church house and have supplied missionaries for them now for many years. They are having a few baptisms from time to time. The church now numbers forty-three. About thirty cars loaded with Wichitas drove to the Association near Holdenville, Oklahoma, in 1926, a distance of one hundred and sixty miles. They reported a Sunday school of forty-three and a B.Y.P.U. enrollment of twenty. Rev. William Cornell (Creek) was reappointed by the Association to serve them as missionary in the year 1926.

The Home Mission Society maintains a mission among the Wichitas, and Caddos, living near Anadarko. Rev. W. A. Wilkin has been in charge of their mission for many years, and has baptized many of their young people in the Government School at Anadarko, Oklahoma.

CHAPTER FOUR

QUESTIONS

1. Tell how Baptist work began among the Pawnees.
2. Tell the story of Mrs. Robert Peters.
3. Tell the story of Isaac McCoy, the Indian preacher.
4. What are the difficulties of the work among the Kickapoos?
5. What appeal does the Ponca field make to you?
6. Tell three difficulties of work among Osages.
7. What work does Home Mission Board have now among Indians of the Plains?

CHAPTER V

THE INDIANS OF THE WEST

I. CHEYENNES
  - History
  - Visited by J. S. Murrow
  - Robert Hamilton appointed
  - First baptisms
  - Buffalo meat
  - Work at Kingfisher and Watonga, Calumet, Darlington
  - Coming of Miss Jayne
  - Her associates
  - J. B. Rounds
  - G. Lee Phelps
  - Present work

II. ARAPAHOES
  - First missionary, Rev. F. L. King
  - The winning of Chief Hail
  - Difficulties. A camp meeting when something happened

III. COMANCHES
  - History
  - Locating the Mission
  - Rev. and Mrs. E. C. Deyo
  - Women missionaries

IV. KIOWAS
  - Beginnings
  - George Hicks
  - Omboke and the Medicine Man
  - H. H. Clouse
  - Miss Crawford
  - Lucius Aitsan
  - Present work

V. Navahos
  - History
  - Customs, religious
  - First missionary sent by W.B.H.M.S.
  - Rev. and Mrs. F. E. Graham appointed by Home Board
  - Present prospects

VI. Pueblos
  - History
  - Religious condition
  - Early mission work
  - Present situation

I. The Cheyennes

The Cheyennes was one of the most fierce, warlike tribes of the plains. The tribe became separated in 1851. A portion of them, some two thousand, were given a reservation in Oklahoma, but refused to live on it until conquered by General Miles in 1875. Soon after their surrender, Rev. J. S. Murrow visited their agency, near Fort Reno, with the thought of beginning mission work among them, but found them so wild and so bitter toward their captors he concluded that the time for such effort for them had not yet arrived. Thirty-two of their leaders had been sent in chains to Florida, where they were held as hostages for a term of five years.

In 1895 Rev. Robert Hamilton was appointed by the Baptist Home Mission Society, New York, and began his labors July first. The Mennonite Brethren at that time had a small school near Darlington, and one at Cantonment, about sixty miles northwest. The Episcopalians, also, had a missionary located in El Reno, Oklahoma. In March, 1895, the Congregational Home Mission Board opened a mission at the United States Indian Agency at Darlington; with Rev. R. H. Harper in charge.

The Baptists located their mission ten miles west of Kingfisher, Oklahoma, where Mr. Hamilton made his home. A station was opened near Watonga, twenty miles west. The Indians had not yet acquired the habit of attending religious services on the Lord's Day; consequently, the work for a time consisted of visiting in their camps, attending their gatherings and councils, and getting acquainted. The missionary wrote of these visits in the camps: "My mind recalls no more pleasing or romantic picture than a camp of several hundred clean white tepees on an autumn evening, lighted up with fires inside, the moonlight broken by the boughs of elm trees, the old men sitting about the fires smoking the long pipe, women cooking, children playing about the camp, lovers standing about, each surrounded with a white sheet or blanket."

They were not unfriendly, and came to seek advice and help in sickness. Whenever there was an opportunity, the missionary talked to them, singly or in groups, about Jesus and the Christian religion. In time, he was invited to speak in their councils. Around the tepee fires they never tired of listening to Bible stories, which were followed by an exhortation to follow the teachings of the Book.

The first public meeting held with them was in a grove near the home of an Indian named Short Teeth. Most of the members of the Kingfisher band attended the meeting, which lasted all day. A good impression was made for the work and the missionary. From that time many such meetings were held on Sundays at convenient camps. They knew no songs in their language that were appropriate for

Christian services. The missionaries had to do the singing. After the preaching, through an interpreter, the Indians were invited to speak. Many men and women would speak, expressing their appreciation of the message and a desire to learn more, sometimes asking questions.

Late in the fall the Indians of this band moved their camps to a wood for the winter. The Messiah craze (see Chapter I) had run its course, and the minds of the Indians were open to Christian teaching. A tent was put up in the camp and a meeting started, which lasted a month. During that time a number were converted, and at its close thirty-two were baptized and a church was organized. Two young men in the band had been members of a Baptist church while attending school at Lawrence, Kansas. These united with the new church and became active in the work. The following summer funds were supplied by the Home Mission Society and a neat little church was built and dedicated.

Among those who came into the Christian faith and were baptized by the missionary was Buffalo Meat, at that time the principal chief of the southern Cheyennes. He had been a war-chief for thirty years and was one of the Florida prisoners. He proved a faithful friend to the missionaries, serving as senior deacon in the Kingfisher church until his death. His adopting the Christian faith cost him his chieftainship and caused him to be discredited by the pagan party of the Indians. Soon after his baptism a delegation was being selected to be sent to Washington on some tribal business, and when Buffalo Meat's name was proposed, there was objection. They said that since he had taken the white man's religion, they could not trust him to represent them where the Indians' and the white men's interests were involved. Their counsel prevailed, and he was left off the delegation. His heart was deeply wounded. He came to the missionary and wept as he told him about it. But he stood the test. Many a man with a hundred generations of civilized and Christian ancestors would not have done so well. A little later, a new principal chief was chosen in his place. He loved his Saviour, his church, and the missionaries. His humble testimony and earnest exhortations were always a delight to the missionaries. His home was always their lodging place when they visited that part of the field.

Some years after Mr. Hamilton moved from the field, Buffalo Meat and his wife were preparing to visit him at his home in Shawnee, Oklahoma. When he went out on the prairie to bring in his horses, he was taken with a severe hemorrhage of the lungs, and with great effort made his way back to the camp. He told them he was going to die and requested them to write to his friend, the missionary. That evening, at sundown, he died.

A few months after the mission at Kingfisher was opened, Mr. Hamilton began making visits to the band of Cheyennes living near Watonga. There were about six hundred in this band, among them some of the Florida prisoners. They opposed the building of the church, and in a council decided to send the missionary a protest. As the council was breaking up an eclipse of the sun caused darkness, which struck terror to the hearts of these sun worshipers. The missionary took advantage of the incident to impress them with the sin of putting themselves in an attitude of opposition to God's Word and work. Their consent was obtained and the church was built.

In the fall of 1896 Mary P. Jayne and Miss Emma J. Spanswick were sent from the Woman's Missionary Training School, Chicago, to the Cheyennes and Arapahoes, and were located at the sub-agency near Watonga. Beef and food supplies were issued to this band at the sub-agency bi-monthly, bringing the Indians together for three or four days, thus affording the missionaries a fine opportunity to meet them in large numbers. They found the women and children responsive, and soon the missionaries were received into their lives and homes. They secured a team and spring wagon, and, with their camp outfit and supplies, traveled far and wide over the reservation. Miss Jayne's report for the three quarters ending November, 1897, one year after her appointment, is as follows: Eight hundred miles traveled, two hundred and sixty visits in homes, conversations on religious subjects, ninety-one; besides meetings.

The missionary being located twenty miles away on the Kingfisher field and visiting the Watonga field only twice a month, much of the details of the work there was left to Miss Jayne and Miss Spanswick. After a year at Watonga, Miss Spanswick was transferred to the Kingfisher field, and a year and a half later married and left the work. Miss Hattie Everts, of Illinois, was appointed an associate with Miss Jayne at Watonga. She remained a year, leaving on account of ill health and the strenuousness of the work. Miss Abigail Johnson succeeded her, and spent some five years as Miss Jaynes' associate. On account of her ill health, it was thought best to transfer her to the Hopi Indians, in Arizona. In that climate she was able to continue her work for many years. Miss Lillie Corwin also spent a year at the Watonga Mission, and was transferred to the Piute Indians in Nevada. Miss Jayne spent seventeen years at Watonga, much of the time alone.

There was a small band of Cheyenne Indians living on the North Canadian River at a place called Twelve-mile-point, on account of its being twelve miles from the agency, afterward called Calumet District, since a town of that name was built near it when the railroad came. A number of Indian families living there had membership in the Kingfisher Church, some ten miles north. It seemed wise to allow them a separate organization, so a church house and a small dwelling were built, and the work placed in charge of Philip Cook, a young Cheyenne man, who gave promise of becoming a useful minister of Christ. It was near the home of Leonard Tyler, a really brilliant young Indian, but a leader in the Peyote cult (see Chapter I). His influence made it practically impossible to do any great work in that locality. The church was without a resident missionary until 1913, when Rev. George W. Hicks located there, who also gave half of his time in ministering to the pupils in the Government school at Concho. Some years later, he exchanged fields with Rev. William E. Parks, who was succeeded a few years afterward by Rev. Harry M. Gromer.

Darlington was for many years the Cheyenne and Arapaho Agency. In 1895 the Congregational Home Missionary Society opened a mission at Darlington with Rev. Richard H. Harper in charge. A good work was done by the missionary, but his Board failed to supplement his work by opening stations near the homes of the Indians until the

Baptists had pretty well covered the field. In 1905 the Baptist Home Mission Society bought their plant and they retired from the field. Rev. J. B. Rounds was placed in charge and continued the work until 1909.

During these years Darlington was a typical Indian Agency. A large force of agency employes under a military officer, who was detailed from the regular army for this service—two licensed trade stores, two Indian schools with an enrollment of several hundred, a community of itself. The Cheyennes and Arapahoes came from all over the reservation to trade with the stores and to transact business with the Agency. During the semi-annual payments, when the Indians frequently remained in camp a month, the Agency swarmed with Indians, men and women with their bright-colored blankets and long black braids, decked with feathers and beadwork, a scene not witnessed anywhere now except in the movies or Wild West shows. There were thousands of tepees and great herds of ponies. The missionaries usually came in from over the reservation and camped with the Indians, set up their tents and conducted evangelistic meetings during their stay. It was not the best time to get their attention, but good was done, and many weak Christians were saved from the excesses prevalent, by the presence of the missionaries.

The Associational letter from Darlington Mission, in 1906, reads: "On March 4 of this year, a Baptist church was organized, twelve presenting letters. The Articles of Faith and Church Covenant as given in Pendleton's *Church Manual* were adopted, and it was named 'The Cheyenne and Arapaho Baptist Church of Darlington, Oklahoma.' A council of recognition, including Missionary Robert Hamilton, Rev. F. L. King, Miss L. R. Corwin, and a number of Indian brethren from the Cheyenne and Arapaho churches, advised the organization. Immediately afterward, the new church received William Fletcher and Thomas Spotted Corn for baptism, and they were baptized that afternoon. On Sunday, June 3, ten boys and girls from the Cheyenne school were baptized. The prospect is very bright, and we have arranged before the close of the school to have a baptismal service at the Arapaho school. Some of the boys and girls have already been approved for baptism and others are expected soon."

During January, 1907, Rev. J. B. Rounds began work among the Arapahoes living on the South Canadian River, about twenty miles from Darlington. He notes the beginning and prospects in the associational letter as follows: "In January we had a meeting on the South Canadian, and the outcome was beyond our expectations. A beginning for a new mission is the result. We raised for a church tent $36.85."

In 1910 Rev. G. Lee Phelps, who succeeded him at Darlington, reports the organization of a church on South Canadian River as follows: "Petitionary letter: We desire to inform you that we are now a regularly organized church, and we hereby petition your Association for membership with you, if you deem us worthy of such relation. We were organized March 15, 1910, by Missionaries Robert Hamilton, G. Lee Phelps and Mary P. Jayne, with a membership of nine persons. Adopted Articles of Faith as given in Hiscox's *Church Directory,* and entered into covenant in due form. Name, South Canadian Arapaho Baptist Church."

In 1915 this little church had become so depleted by deaths and removals that it was thought best to disband. The remaining members were given letters to unite with Calumet Church and the building was sold. In 1910 the Agency and school at Darlington were removed to Concho, Oklahoma, and the property sold to the Masons for an orphans' home. The place being no longer an Indian center, the mission at Darlington was abandoned, the property sold, and the missionary transferred to the Sac and Fox tribe.

During 1910, Mr. Hamilton's little daughter having contracted tuberculosis playing with the Indian children, it became necessary for him to leave the field temporarily and remove to Colorado. Rev. Ira D. Halverson spent a year on the Watonga and Kingfisher field. After an absence of a year, Mr. Hamilton returned.

Soon after this the Oklahoma Baptist State Convention voted single alignment with the Southern Baptist Convention, and the Home Missionary Society retired from the work in Oklahoma, except their work among the Indian tribes in the southwestern part of the state, and also at Bacone College. Mr. Hamilton had been employed by the Home Mission Society nineteen years. During the twenty years of residence in Oklahoma he had been closely associated with the State Convention work, though never employed by it. He served eight years as a member of the Mission Board, and twelve years a member of the Oklahoma Baptist University Board. He thought it best to resign his work with the Home Mission Society in 1913 and accept appointment with the Home Mission Board of the

Southern Baptist Convention, taking charge of their mission at Pawhuska among the Osage Indians.

Rev. George Gibbs and his wife, of Chicago, became the missionaries to the Cheyennes. They were not by nature or training pioneers, and after two years resigned and returned to the city. In 1916 Rev. T. J. Davis and wife were appointed to this work. Some adjustments were made by which the Arapaho work at Greenfield was combined with that of Watonga. Mr. Davis has done a great work, and is at present the missionary in charge.

II. Arapahoes

The Arapaho Indians in Oklahoma, numbering about 1,200, had been for many years affiliated with the Cheyennes, both in war and peace. They were under the same agency and had been allotted land in groups on the same reservation. They were for a time considered a part of the Cheyenne mission field. But as the work increased, it was thought best to have a missionary to give all his time to them.

Rev. F. L. King and wife, of Denison University, were appointed, and moved to the Arapaho field in September, 1898. There being no building or equipment, they moved into a house which they rented from an Indian named Mountain, which stood in the midst of a large camp of tepees. This brought them at once into touch with Indian life in earnest. It not only afforded them an opportunity to preach to them, but gave the Indians a practical illustration of how a Christian home should be conducted. It also gave the missionaries a fine opportunity to learn the Indian language and customs. There was visiting, feasting, danc-

STATE BAPTIST CONVENTION
BANNER ASSOCIATIONAL
OKLAHOMA
OKMULGEE
MARCH 14-15-16

Top—Pawnee B.Y.P.U. with banner won at State B.Y.P.U. Convention, 1924.

Below—White Eagle and progeny at Oklahoma Indian Baptist Association, 1914. The lads in front are White Eagle's grandson who finishes at T. C. U. this year and will enter Southwestern Seminary next year, and great-grandson who lacks only three hours' work of being an A.B. graduate of Dennison and is now being coached for grand opera in New York.

ing, and hand-gaming, marrying and giving in marriage, as well as gambling and some drunkenness there in their immediate dooryard.

Contrast could not have been greater,—the young couple, fresh from a college environment, with the culture and blood of two old Eastern families on the one hand, and these primitive children of nature on the other. During this winter of "Romance in Missions" a little daughter was born to them. The Indians promptly named her "Ne-ha-na-ko-a-missy," but the fond parents called her Frances. She is now in one of the Eastern colleges of nurses, preparing for a career as foreign missionary.

The following spring an appropriation was made by the Home Mission Society for the purchase of a tract of land and buildings, near where the town of Greenfield has since been built. The Arapahoes were friendly to the missionaries, but seemed wedded to their ways and sacred customs. They met all Christian teaching with the one objection, "That is good, but it is not the Indian way, and we are Indians." They worshiped the same Great Father who had given the white man his Book and the Indian his dreams.

There were two great men in the tribe whose minds were somewhat open to religious truth, Hail and Chief Left-Hand. Hail and his wife were finally persuaded to attend the Oklahoma Baptist Association, held at the Rainy Mountain mission, among the Kiowas. It was a great meeting. As was usual in those days, the business was soon attended to and much time given to evangelistic effort. The Christian Indians became very zealous and enthusiastic. Their songs and exhortations were stirring. There were many conversions and baptisms whenever the Association met.

Hail was deeply impressed. The Kiowas urged him continually to take the "Jesus Road." The situation became serious. Hail felt that he must yield, or get away from it all. He was sub-chief and knew what had happened to his life-long friend, Buffalo Meat. He hoped that by waiting he might be able to induce a goodly number of his people to come with him. During the night, while the great camp slept, he hitched up his team to their covered wagon, loaded his tent and belongings and quietly left, and when camp awoke next morning they were several miles on the way home.

The following night as they slept in their wagon by the roadside, with the spell of the Indian singing on them, his wife had a dream, in which a beautiful white angel visited her and taught her a Christian song in the Arapaho language. The vision was so real that next morning she was able to remember all the words of the song, and that day as they drove along she taught it to her husband. Next Sunday she told the Indians about it at the chapel, and they sang it together. The Arapahoes soon learned to sing it, and it is still sung in all the Arapaho churches.

The following May a delegation from ten Indian tribes attended the Northern Baptist Convention at St. Louis, Mo. Hail was a member of the delegation. There were Christian Japanese, Chinese, Filipinos, Russians, Jews, and Africans in attendance. A great Chinese official addressed the convention, paying a fine tribute to the work of the missionaries in his country, telling of its beginning and growth.

On Sunday the Indians visited a Negro church. Hail was impressed with the singing and prayers. It was Rally

Day, and they brought in their money and piled it upon the table in a great heap for their church building fund. Hail came home fully convinced. He called his people together, reporting what he had seen and heard. He told them they had been mistaken. What Mr. King had told them was true, that the Jesus Road was for all people. He had seen people of many nationalities walking in it.

Soon after this visit, the Association met at Watonga. Hail, with twenty-two of his tribesmen, came to confess Christ. They were baptized by Rev. King, and the First Arapaho Baptist Church was organized. The following letter by Rev. King is copied from the *Home Mission Monthly,* of September, 1905, expressing his joy in the fruitage:

"Once more the power of the gospel has been shown among a heathen people. The love of Christ, so potent in leading men to himself, has touched the hearts of twenty-two Arapahoes and led them into the Jesus Road. As these Indians have come and one by one testified of God's love in their hearts, we have been led to reflect on the way God has led in giving them the gospel.

"Nearly seven years ago, and only a few days after we had come on this field, Black Coyote, an old Indian, said: 'These old Indians are in the dark, and what light they receive will be through the missionaries. They are blind men, and are glad that the light has come.' This doubtless expressed the real mind of the Indians at that time. And yet, many, many times, they have not shown the teachable spirit that might be suggested by these words.

"During the first two years of our work, the Indians were constantly comparing our religion with theirs. This comparative study culminated in the tent episode, when they wanted to use the church tent to practice heathen games in. On being refused the tent, they angrily turned from the missionaries and from the Christian religion, and for months the progress of the work seemed at an end. But the refusal proved a real step in the work. The Indians were led to see that there was a difference between Christianity and heathendom. Everything moved slowly.

"When we had been on the field three or four years, the Indians began to confide in us, and seriously to inquire about the Jesus Road. Many tribal customs are against Christianity. It seemed that Satan has for centuries been fortifying himself in the lives and customs of these people, just for this very coming of the gospel among them. He has been Chief Counselor, and for years has defied the living gospel of light. But now his reign is questioned, and his counsels are being rejected, and twenty-two souls on this field alone have heard the words of the gospel and with earnest hearts have accepted Christ as their personal Saviour.

"Why has it taken so long for these to decide for Christ? In brief, I mention a few reasons: They have not considered themselves sinners in the sight of God. Hence their religion is just as good as the Christian religion. Again, on account of their semi-nomadic life, they hear the gospel very irregularly. The missionaries must camp on their trail and, often under the most adverse circumstances give them the gospel of truth. Then, also, the work through an interpreter is very unsatisfactory. Again, theirs is an unwritten language, and hence they are almost entirely dependent on the missionary for Bible truths. These are only a few of the many hindrances that confront us.

"But now for months we have felt that the time could not be far distant when the Indians would begin to come to Christ. At our Association at Watonga, in June, there were six tribes represented. The Arapahoes, at such gatherings, usually have camped at a distance from the other Indians, but this year they camped close to them, thus indicating to our minds a friendly attitude to the Jesus work. On the first day of the Association, at about noon, the Holy Spirit began to show his power. The Arapahoes, with the other tribes, responded to the invitation to come. Minnie Loneman was the first Arapaho woman to come. Chief Hail was the first man. When these had come, others followed. And during the next two days of the Association the number who came, among all the tribes, was so great that the program of the Association was in large part set aside and the time given to the new converts. After carefully examining all who came, the different missionaries from the several tribes baptized twenty-two Arapahoes, twenty Cheyennes, seven Kiowas, and three Comanches. It is the old gospel story that has done this great work, and to Jesus belongs all the praise. We greatly rejoice for what he has already done, and for what he is going to do among these people."

During the winter a camp meeting was held at each of the Cheyenne and Arapaho churches for one week. The missionaries and the Christian Indians of the churches joined forces, selecting some sheltered place along some wooded stream. All live in tents, with the gospel tent in the midst of the camp. Sometimes the weather was favorable, sometimes below zero. But no matter, the Indians were used to camping and the missionaries were of pioneer stuff.

On one occasion things were not going well; no response to the message. One of the Arapaho deacons was missed all day from the meetings. At the evening hour when the camp-crier called them to worship, he came in the tent with his face alight as if he had talked with an angel. Mr. King said to him, "James, where have you been? We have missed you." He said, "You know, Mr. King, things have not been going good. I have been out yonder on the hill, talking with Jesus about it. It's all right now; there will be someone saved tonight."

One of the missionaries preached. A deep seriousness pervaded the audience. Songs and exhortations followed. Out from that large group of dusky worshipers stepped the youngest son of Missionary King, a manly fellow, and gave himself to Christ. Then things did happen! The deacon had been right! The cries and shouts of the Indians were good to hear. Many Indians found the Saviour that night. At the close of the meetings, twenty-five were baptized in the river near by. The son is now a fine business man, with a Christian home and family.

When the children reached school age it became necessary for Mr. King to move his family to Oklahoma City, and for some years he was obliged to be away from them, spending most of his time alone at the mission. During 1916 Mrs. King died. Later Mr. King married Miss Harriet Rogers, music teacher at Bacone, and soon after they were transferred to the Rainy Mountain Mission among the Kiowas, the work laid down by Rev. H. H. Clouse. The

Arapaho work was combined with the Cheyenne Mission at Watonga, and is under the leadership of Rev. T. J. Davis.

III. COMANCHES

Rev. E. C. Deyo was the pioneer Baptist missionary among the Comanches. He was born in western New York, was educated in the public schools and in Middlebury Academy. After leaving school he bought a farm near Buffalo, New York. Always a great lover of horses, he became interested in race horses and became owner of several good ones. Contemplating the trend of such a life, he recalled the teachings of Christian parents and sought Christ. Soon after came the call to preach. He disposed of his horses and farm, and entered the University of Rochester in 1888. In 1893 he was graduated from Colgate Theological Seminary.

While in school he heard a lady speak on Home Mission work, who quoted the words of an old Indian warrior: "If the white man knew about Jesus so long, why did he not tell Indian sooner?" This turned his mind and heart toward Indian missions. Hence at the close of his Seminary course he sought appointment to the work, and after careful study of the Indians, chose the Comanche field. In October, 1893, he was appointed by the American Baptist Home Mission Society of New York, and he and his young wife came to the place now known as the Deyo Mission. They found a church house partially built, located several miles from the Indian camps.

Rev. L. J. Dyke, then General Missionary for Oklahoma Territory, had selected a site near the Indian camps and had gained the consent of the chief to build there, but when he arrived with lumber, hauled from Vernon, Texas, and began to unload the material, the Indian women gathered about and threw it back on the wagon as fast as he could unload it. He could speak no Comanche and they understood no English. The Indian men, greatly amused, stood by laughing but took no hand in the contest. At last the women became angry, caught the missionary and shook him violently, and pointed to the trail over which he had come. He sought the chief, who seemed indifferent, but after consultation with some of his braves who loitered about, called a subordinate whom he said could show him a location for the mission. He led him to a point on Pecan Creek, where the lumber was unloaded and building operations began.

The mission was sixty miles from the nearest railroad and fifteen miles from the Army Post at Fort Sill. They partitioned off a corner of the unfinished room with a wagon sheet for a dwelling, and there they began housekeeping. The Indians visited them frequently, and soon became friendly, but saw no need of changing their religious customs for those of the white man. Soon a dwelling for the missionaries was built near the church. A team and mission wagon were secured, and much time given to visiting in the camps of the people. Gradually they won their way into the hearts of the Indians. About six weeks after their arrival at the mission, at the request of his wife, Rev. Deyo rode on horseback without saddle to the Army Post, fifteen miles away, to get the first news from home. He reached the Post, purchased a few groceries, remounted his pony and rode back. He was met at the door by his wife who eagerly inquired, "Did you get any letters?" His astonished reply was, "I forgot to ask."

Here is another incident from the tale of those early hard days: They were out on a visiting trip among the Indians who lived a long way from the mission. At night they found what they thought a pleasant camping place along the dry bed of a ravine and proceeded to make camp. Supper over and the team picketed out, they made down their cots and retired. Soon a storm cloud gathered and the rain fell in torrents. They hurriedly gathered up their bedding and climbed into the wagon to sit wet and shivering through the night. Presently they faced a new danger. The ravine was soon a raging, foaming, muddy river. Throughout the long, dark hours of the night they sat and listened to the swish of the water through the wheels of their wagon and, like Paul, wished for the day.

Several years passed before there were any real conversions. But they never doubted that God had sent them to the Comanches. October 2, 1893, there also arrived on this field Miss Schofield and Miss Corriella, under appointment by the Woman's Baptist Home Mission Society, Chicago, Illinois. Miss Corriella remained less than a year. A fall from her pony caused injuries which made it necessary for her to retire from the work permanently. She was succeeded October 25, 1895, by Miss Lydia Birkholz.

Miss Schofield writes that when they arrived the Deyos were already on the field, the chapel was built, but not the parsonage, and for a time all the missionaries lived in primitive style in the church house. In February the parsonage was completed and all moved into their new quarters. She also writes that civilized dress was beginning to take the place of the blanket, paint, and feathers.

It was quite common to see Indian men in citizen's attire, but retaining their own peculiar custom of dressing their hair, which they parted in the middle and wore in three long braids, one thin one from the crown (scalp lock), and one on either side, back of the ears, and brought around in front. Sometimes these braids were wrapped in red or blue flannel, sometimes in beaver fur. The women allowed their long hair to hang loosely, and usually painted the scalp where the hair was parted, red or yellow. Their native costume consisted of a garment, usually calico or sateen, sometimes silk or velvet, made in one piece, extending from the neck almost to the ankles, with seams under the arms and an opening through which the head passed. This gown was usually finished with a binding of one or two colors and over it a shawl was wrapped about the lower part of the body and fastened at the waist with a twist that held it securely. The feet were encased in brightly beaded moccasins. Think of these Indian women substituting the bondage of civilized attire for the freedom and comfort of the costume described. When the Indians shall be clothed with the robe of Christ's righteousness, we only ask that their outward apparel may be modest and becoming. The Comanches are polygamists,—and "more wives, more papooses, more land, more grass-money."

Misses Schofield and Birkholz spent a month in the camp of the Apache Indians, where the Geronimo band were being held as prisoners of war by the U. S. Government at Fort Sill. There were about three hundred Indians in the band. There were about fifty children, nearly half of whom were placed in Government schools at Anadarko and half in the Catholic mission at the same place. The missionaries left this camp reluctantly, to return to their work among the Comanches, greatly regretting that there was no missionary with these Apaches.

On another occasion Miss Birkholz writes: "The pride of the Comanches makes it necessary for the missionaries to exercise a great deal of tact in suggesting changes and improvements. They have to watch keenly for opportunities. At one time an Indian woman expressed admiration for the mission home, and remarked that they had nothing with which to make their home look nice. We told her we would be glad to help her fix up her house. With this open door before us, in a few days we packed our springwagon, adding to our usual supply a package of powdered soap, a bundle of clean rags, a sheet, curtains, saw, nails, and a picture roll.

"After a little visit with the family we began operations. Soon the window glass shone clear and bright; clean curtains took the place of soiled ones; the shelves in the kitchen cupboard were covered with fresh papers, the dishes nicely arranged; the stove and floor were cleaned, boxes that had lumbered the rooms along the sides were carried outside, and clean soapsuds had given a fresh smell to the house. Yet when we ran down an almost perpendicular bank to the creek and across a bed of sand to the channel for a drink of water, we wondered, if we had to carry all the water we used from such a place and had lived in a tepee most of our lives, would we do any better? Having my kodak with me, I was able to secure a picture of the family. The father washed the children's faces and combed their hair, while the mother, who had just finished scrubbing the floor, wiped the perspiration from her face, brushed her hair, and was ready to join the group.

"In the evening the family gathered about us while we explained the Bible picture on the lesson roll. The husband in this family deserves more than a passing notice. He came in from the field where he had been plowing all morning and assisted his wife with the scrubbing. The Sunday after our visit this family came to church through the pouring rain. We believe this man and his wife are not far from the kingdom."

In 1897 they reported the organization of a Bible meeting for women at the church, which was well attended in pleasant weather. They also mentioned moving into their little house, built at their own expense on the mission premises. A church was organized November 17, 1895, with five members, the four missionaries and one Comanche man, Timbo, who was the first baptized at the mission by Rev. Deyo. In 1897 two Comanche children were baptized at the Government school and added to their number. A year later they reported eleven members. In 1899 they reported no baptisms, but two deaths reduced their membership again to seven. However, the services had been well attended, and three had asked for a baptism but showed an unwillingness to give up some of their pagan ways.

Four were added in 1900. This year Misses Birkholz and Schofield retired from the work. During 1901 an epidemic of smallpox swept the tribe and thirty-five new graves were made in the mission cemetery; but not one of the members of the church was stricken. Their membership increased to twenty-one and the year following to forty-nine. From this time on, the increase by baptism was rapid and the Christians grew in grace and knowledge. The foundation had been well laid, "founded upon the rock." In 1917 they reported one hundred and eighty-one, and in 1925 two hundred and eighty-one.

On April 30, 1911, Mrs. Anna M. Deyo died after an illness of but a few days, leaving the stricken husband to work and live alone with the people among whom they together had gone in and out as messengers of light for eighteen years. After the death of Mrs. Deyo, the sister of Rev. Deyo and her husband, Mr. and Mrs. J. R. Given, of Rochester, New York, came and lived at the mission with him and assisted him in the work until 1919 when they returned to New York. From that time until Mr. Deyo's death, August 8, 1926, all that the mission residence held for him of home was the lingering memory of the past.

When the country was opened to white settlements, Mr. Deyo gave what time he could spare from his Indians to supply the spiritual needs of the white settlers. He organized several churches, assisted in the organization of the First Church of Lawton, and was asked to become its pastor, but would not consider giving up his work among the Comanches. When he died, he was greatly mourned not only by the Indians and fellow missionaries, but by a wide circle of friends and acquaintances. During 1925 the Deyo mission was reenforced by the appointment of Rev. H. F. Gilbert and his wife, who were located at Walter, Oklahoma, about twenty miles from the mission, where a goodly number of the members live. A chapel has been built and perhaps in time a church will be organized at this place.

Since the death of Rev. Deyo, the work has been carried on at the Deyo Mission by the members of the First Comanche Indian Baptist Church under the direction of Rev. Gilbert.

KIOWAS

Rev. George W. Hicks, a Cherokee Indian, graduate of Bacone College and of Rochester Theological Seminary, was appointed in 1892 by the Baptist Home Mission Society, New York, to establish a school for the Wichitas near Anadarko, Oklahoma Territory. He went by stage from Atoka, Indian Territory, the nearest railroad point. During the noon hour, while the horses ate their feed, the driver employed the time shooting at a mark with his revolver, then while driving at a breakneck speed, would empty his revolver at trees along the trail. Evidently he anticipated the day when the stage would be held up by robbers. We have the following report from Mr. Hicks, published in the *Home Mission Monthly* in 1892.

"The Agency embraces the Wichitas, Caddos, and affiliated bands, besides the Kiowas and Comanches, numbering 4,125. Most of them live in tents and tepees. There are probably two hundred houses occupied by Indians. About 120 wear citizen's clothes, and 340 wear them in part. Some 400 or less use ordinary English. The Wichitas and Caddos are farther along than the rest in civilization. Corn, which they raise in abundance, is their main crop.

"The Kiowas and Comanches, formerly very hostile to frontier settlers, are now settled down in peace and making very good progress in civilized pursuits. In order to build houses, the Comanches recently hauled sixty-seven wagon loads of lumber from Texas, which they paid for by selling ponies. Quanah Parker, their principal chief, and Lone Wolf, principal chief of the Kiowas, are both intelligent, progressive men, and are anxious for their people to be benefited by the oncoming tide of civilization. Moreover, they desire churches built and missionary work done among their people."

During the winter of 1890 a grass payment was expected by the Kiowa Indians at their Agency, but was delayed for some weeks. During this time hundreds of Kiowas were in camp near Anadarko, about four miles from the Wichita Mission. Rev. Hicks became interested in them and frequently visited their camp and spoke to them about Jesus Christ and his religion.

Big Tree, a leading chief, together with several others, had been arrested for raids in Texas, and Big Tree condemned to hang for murder, but by the intercession of the Quaker Agent, his sentence was commuted to life imprisonment. His wife, Omboke, listened to Mr. Hick's message and was converted. Her brother, Saneco, soon followed. The date was set for their baptism.

An old medicine man threatened them with dire vengeance should they enter the new religious road. They remained firm. Toward evening the medicine man began his incantations after having assured them that at sundown blood would gush out of their noses and ears and they would die. In the evening the old man, weary with his adjurations, lay down in his tent and ordered his wife to prepare his supper. Soon a gurgling sound was heard, and his wife, hurrying to his side, found the blood pouring from his mouth and nose, a hemorrhage from his lungs. They carried him out of the tepee and, just as the sun set, he died.

The effect on the Indians was tremendous. Omboke went throughout the camp, proclaiming that the Great Spirit had turned the curse upon the man for opposing the Jesus Road, and exhorted them all to walk with her and her brother in it. They were baptized, and many more followed.

Rev. Hicks continued to preach and visit among them, and the next year asked to be relieved from the school and mission at the Wichita mission that he might give his whole time to the Kiowas. Rev. D. Noble Crane was appointed to succeed him at the school, and Mr. Hicks proceeded to Rainy Mountain where a mission was established, and buildings erected. In October, 1892, Miss Mariette J. Reeside and Miss Laura Ballew were appointed by the Woman's Home Mission Society to labor on that field. Rev. Hicks then opened the Lone Wolf Mission on Elk Creek, near the present city of Hobart. This was near the home of Lone Wolf, the principal chief of the Kiowas. Some work had been done previously in that vicinity by a Mr. Lancaster and his wife. Miss Reeside reports the organization of a church at Rainy Mountain Mission, January 17, 1894, with thirteen members. Five were added by baptism at this time, and eleven a little later on.

In November, 1895, they had thirty-five members. A chapel was dedicated, having been built during the preceding year with funds collected by means of "Penny Boxes" among the Sunday schools of Illinois. The Woman's Baptist Home Missionary Society of Chicago also built a home for the missionaries. During the summer of 1895 Rev. J. S. Murrow, General Missionary to the Indians under the Home Mission Society, New York, made a tour of the churches and associations of the north, and while attending an association in Iowa made a very touching plea for the Indian work and said it was his earnest prayer that God might lay it on the heart of someone in that meeting to give himself to that work.

At the close of the address someone arose and jokingly made a motion that the Association send Rev. Howard H. Clouse, pastor of a Baptist church in the city of Cedar Rapids, Iowa, to the Indians. Rev. Clouse was very popular, and being something of a humorist himself, the laugh went around. No one took it seriously, except Mr. Clouse. The joker did not know that Mr. Clouse had been greatly moved by the address and was at that moment wondering if that might not be his life work. He sought out Rev. Murrow and had a long and serious conversation with him concerning the field. The result was that in a few months he and his wife offered themselves for work among the Kiowa Indians at Rainy Mountain Mission, near Mountain View, Oklahoma.

They arrived at the Wichita Mission, near Anadarko, Oklahoma, March 29, 1896. A conference of the missionaries was being held at that place, and they were heartily welcomed by the missionaries and Christian Indians. A few days of pleasant fellowship and counsel, during which time D. Noble Crane, then in charge of the mission school for the Wichita and Caddo Indians, was ordained to the ministry by a presbytery composed of the missionaries present. Next day Rev. and Mrs. Clouse proceeded by wagon to the Kiowa Mission, forty miles to the west, to take up a work in which they invested twenty-seven years of their lives.

Having no children, they gave their all to the Indians. No more faithful or consecrated missionaries ever labored among the Indians. His sermons were practical as well as spiritual. They were father and mother to the Indians under their charge. Many were converted and baptized into the church. A Government school was situated a few miles from the mission where they held services every Sunday evening and many of the children were led to Christ by them. The small "Penny Chapel" was soon outgrown and was twice enlarged. In 1925 they had a membership of two hundred and thirty-seven. About 1915 they built a beautiful brick church, having begun some years before to create a fund for that purpose. All the money except five hundred dollars was contributed by the members of the church. In 1922 Rev. Clouse gave up the mission where he had labored so long and successfully to become a Bible teacher in Bacone College.

During the fall of 1892 there came to the Kiowas a very remarkable young woman, Miss Isabel Crawford, a graduate of the W. M. T. S. of Chicago, of Scotch-Irish extraction, and combining the Irish wit with the Scotch practical sense. She was accompanied by Miss Hattie Everts of Illinois. The two first located at the Elk Creek Mission. But the field being small, they decided that Rev. and Mrs. Hicks could well take care of that field, and April 1, 1896, her associate having left the work, Miss Crawford went into the heart of the Wichita mountains and opened a new mission among the Kiowas at Saddle Mountain, seventeen miles from the Rainy Mountain Mission and thirty miles from the Elk Creek Mission. About 250 Kiowas were living within a radius of six miles. She took up her abode at the home of Lucius Aitsan, a Kiowan Christian of some education, who became her interpreter. Some seventeen years later he was ordained to the ministry and became the pastor of the Saddle Mountain Church, which he served acceptably until his death in 1918.

Miss Crawford described her welcome to the new field as follows: "It was an event in the lives of those Indians when your missionary appeared among them alone. The news spread like wildfire and for weeks they rode in from all directions to see if it were really true. They said, 'A white Jesus man never sat down with us—one white Jesus woman come—all alone—and no scared. This is good. The Great Father talked to your heart—we will listen to all that he tells you to tell us and think about it over and over. We will call you no more white woman, but sister.' "

Their kindness increased as the days went by and they frequently expressed anxiety lest she should leave them. She did much visiting in the homes, the interpreter and his wife taking her from place to place in the spring wagon. She soon won a place in their hearts by kindly ministrations and wise counsel. She helped to nurse their sick, bury their dead, arrange and beautify their homes, teaching the Bible and praying in all their homes. During the year forty or fifty small houses were built on her field, the first they had ever lived in.

Soon after coming to them she organized a Woman's Missionary Society, to which the men were admitted as honorary members. They made many quilts for which they found a ready sale during the "grass payment," the money being divided fifty-fifty, one half being sent to the mission headquarters, the other into a building fund for a church house which they hoped to have some day. The services were held in a brush arbor in summer and in a tent in winter. Miss Crawford determined to wait for a church building until they could build one from their own gifts.

At Christmas time they made many and liberal gifts of money to Jesus, the fund grew slowly, but after fourteen years of not too patient waiting they were ready to begin to build. While the building was being constructed, the president of the Rock Island Railroad and a party came down from Chicago to hunt quails in the mountains, and was surprised to find a church being built in the wilderness. On learning that the Indians were building it from their own resources and how long they had been gathering the funds, he proposed to furnish the windows, which he did, and beautiful art windows they were, too, coming with freight paid.

When the church was completed and ready to dedicate, he brought his wife, daughter, and pastor, coming in his private car as far as Mountain View, the nearest railroad station, and securing teams at the livery stable to transport his party and luggage the remainder of the way. There was a great gathering of Indians and missionaries, and many Indians were received into the fellowship of the church and baptized on that occasion.

Some years before they had their church, the Kiowas wanted to do some definite work for another tribe of Indians. They learned that the Hopi Indians in Arizona needed the gospel, and they sent fifty dollars to the Woman's Home Missionary Society as the first gift toward opening a mission there. Because of this, they were given the privilege of naming that mission.

The church had been without a pastor since its organization, inviting the pastors of the other churches to administer the ordinances when occasion required. But in October Rev. Harry Treat and wife came to the field. Mrs. Treat lived but six months after their coming. The same year the church suffered the loss of Mrs. Aitsan, the wife of Lucius, the interpreter.

Miss Crawford, having seen the work at Saddle Mountain well established, asked to be allowed to take up a work among a tribe of Indians in the State of New York, and went to open work there. Rev. Treat moved near Anadarko to take charge of Red Stone, a newly organized church among the Kiowas, and Mrs. Maggie Topping became the missionary and spent many years on the Saddle Mountain field and at Elk Creek. In 1923 she was transferred to the Murrow Indian Orphanage at Bacone, where she is still serving as matron.

Lucius Aitsan, after seventeen years of service as interpreter, was ordained pastor of the Saddle Mountain Church. He was a zealous, earnest worker, making frequent visits to other tribes and preaching with success. He died during the epidemic of influenza which was so fatal to both whites and Indians. His son is a student for the ministry, having been graduated from Bacone College, and is now in one of the Eastern universities, making a fine record. There are sixteen hundred and seventy-nine in the Kiowa tribe. Six hundred and thirty-three have membership in the Baptist churches. Rev. Geo. W. Hicks, who began the work at Rainy Mountain and Elk Creek, retired from the work for a time, and now lives in Albuquerque, New Mexico. Sherman Chadleson, a Kiowa young man, is in charge at Elk Creek.

There are other men and women who have labored for a time among the Kiowas, and added their share to the results accomplished.

XI. Navaho

The Navaho Indians live on a large desert reservation comprising more than nine and a half million acres, or about twenty thousand square miles. Part of this vast domain lies in New Mexico, a part of the territory of the Southern Baptist Convention. Their country has an average elevation of about six thousand feet above the sea level. There are no streams of any consequence, except the San Juan River, and a very slight rainfall. Hence there is very little timber, and vegetation is sparse.

The Navahos are a nomadic people, living mostly by their flocks and herds. They have ever been a warlike people, and until the occupation of New Mexico by the United States little had been done to subjugate them. The Pueblos were their ancient enemies. Early in the history of exploration Catholic priests ventured among them, but made little headway against paganism, and not until recent years has there been any effort at Protestant mission work among them.

The United States took possession of New Mexico in 1848, following the Mexican War. Expeditions were sent against them to force a treaty that would insure the lives of the settlers, but these were broken in rapid succession. Finally the celebrated Indian scout, Kit Carson, led an expedition against them in 1863, and led it with such skill that the Indians suffered heavy loss of herds and ponies, and thus were at the mercy of the bitter New Mexican winter, as well as the troops of the U. S. Army. That year 7,300 were taken as prisoners to Ft. Summers, where they were held as hostages for the good conduct of the tribe for five years. In 1869 they were given about thirty thousand sheep and two thousand goats, restored to their vast range and assisted in reestablishing themselves as a self-maintaining people. They have had a record since that time of industry and orderly conduct.

In their tribal life they are a great contrast to the Indians surrounding them. Their blanket weaving is a great industry. They have fruit orchards, cultivate the soil, and have ever been credited with being intelligent and thrifty. The blanket industry alone amounts to $750,000.00 per year, while their herds are valued at more than seven million dollars. They are not sullen in disposition, but jovial and fond of banter among themselves.

They live in huts, called hogans, made of cottonwood poles plastered with mud. These are easily erected and are abandoned when it becomes necessary to move on with the herd to better grazing. Movements for improvements of their living conditions are handicapped by this constant moving about, which furnishes no incentive to the building of better homes. Some religious customs also hinder. For instance, they have great fear of the dead and deep-rooted belief in ghosts. When death occurs in one of the hogans, it is burned to the ground to destroy a possible habitation of a spirit.

Religiously they are pagan. No tribe has clung to their religious beliefs and social customs more tenaciously. Because of their intelligence they have made a tremendous appeal to the imaginations of writers and poets on the theme race and there have been many books written on the theme of the "Vanishing American" and his religious ideals by men and women who have seen only the picturesque side of the Navaho and kindred tribes. The term as applied to the Navaho is absurd when the records show that in the period from 1868 to 1925 they increased from nine thousand to thirty-two thousand. Sentiment for the preservation of their religious beliefs is based on a very imperfect understanding of their real content of moral teaching.

The *Handbook of American Indians* gives the following account of the origin of their basal belief: "They worship gods. Their religious dances last nine days and ten nights and their medicine men spend many years learning to conduct them properly. The most reverent of their deities is a goddess named Estsanatlehi, or 'Woman Who Changes,' 'Woman Who Regenerates Herself,' because she is said never to stay in one condition, but to grow old and become young at will. She probably represents nature with its changing seasons. They do not inflict upon themselves physical torture."

On December 1, 1901, the American Baptist Home Mission Society, New York, appointed Rev. R. B. Wright as missionary to the Navahos. He located at Crozier, New-Mexico. Here he and Mrs. Wright labored five years. In 1904 Mr. Wright visited the Oklahoma Indian Baptist Association, held at Rainy Mountain Church among the Kiowas, and spoke hopefully of their work. They were furnished with a team and spring wagon with which to visit the Indians in their camps, but no buildings were erected. Mr. Wright was succeeded by Rev. Lee I. Thayer, who continued the work until February, 1910, when he moved to Keame Canyon, Arizona. A few were baptized and some of their children and young people induced to go away to school.

In July, 1922, Rev. F. E. Graham was appointed by the Home Mission Board to labor among the Navahos and he and Mrs. Graham located at Farmington, New Mexico. From this center they traveled over wide areas of desert in a Ford, making acquaintances, caring for the sick, comforting the dying, and everywhere pointing them to the Saviour. On July 13, 1924, four converts were baptized into the Farmington Church. On April 20, 1925, after nearly three years of service of this kind, Mrs. Graham went home to be with Jesus, whom she had so faithfully served. Mr. Graham continued the work alone.

He writes in 1926: "We have had some success among them. There have been twenty-five conversions during the period of our work here. We have no buildings and have not organized a church yet, but hope to in the near future. The Navaho people do not live in villages but are scattered over the reservation, thus making it doubly difficult to reach them. They are not a civilized people, but hold to their legends and early heathen beliefs. In order to reach them I must travel across country in my Ford car, carrying my provisions with me, including my tent and an extra supply of gasoline, for I must travel far into the interior, far away from any white man. I love my work, and the Navahos are friendly toward me, inviting me into their rude houses and treating me as their best friend."

The work among the Navahos was discontinued July 1, 1928. Due to financial conditions no missionary representing the Home Mission Board is now at work among the Navahos.

PUEBLOS

The Indians living along the Rio Grande River and its tributaries are called "Pueblo Indians" (Spanish name for village, to distinguish them from the plains Indians who have no settled abode). The Pueblos live in adobe houses, sometimes built one on top of another, reaching a second or third story. They cultivate small fields and gardens, where water can be had for irrigation. Some of the families have flocks of sheep and goats. Some a few cattle and ponies, which they herd on the sparse vegetation of the desert. Their homes are for the most part clean and neatly furnished, seldom more than one room to the family. Supplies of shelled corn and dried fruits and vegetables are kept stored in the house, but the cooking is done out of doors in the oval ovens the Spaniards taught them to build. Since it seldom rains in that country, and then only for a few minutes at a time, this is no inconvenience.

Each house has a small corner fireplace which serves to warm them in winter. Wood is brought a long distance from the mountains. A few of the villages are supplied with coal from the mines. The Pueblos are industrious and fairly thrifty. Each village is governed by a Governor and Lieutenant, who are elected or appointed annually. How long they have occupied this valley, no one knows. The Spaniards found them there, living much as now except for the domestic animals and wheat, introduced by the Spaniards.

Spain conquered them, and undertook the task of changing their government and religion. They built Catholic churches in some of the larger villages and located 33 missionaries. A Spanish colony from the old world was established in 1598. The Indians revolted in 1680, killing 21 of the 33 missionaries, and 2,350 of the colonists, completely destroying the colony. 3,000 of the colonists fortified themselves at Santa Fe, where they withstood a siege of ten days, finally escaped and made their way to El Paso, and later into Mexico City.

Twelve years later the Spanish army came again and recaptured the Pueblos, hanged the leaders of the revolt, and reestablished themselves. They occupied the country until the American occupation in 1843.

In 1849 Rev. Samuel Gorman came with his family from Dayton, Ohio, under appointment of the American Baptist Home Mission Society of New York, and located at Laguna Village, seventy miles southwest of Albuquerque. Here he opened a mission school and several preaching stations among the Pueblo Indians in surrounding villages. The same year Rev. Hiram W. Reed of New York also opened a mission station at Santa Fe, and built the first church, other than Catholic, in New Mexico. Other Baptist missionaries came from time to time and established schools and churches at Albuquerque, Peralla, Fort Defiance, Socorro and other places. Twelve missionaries bore commissions from the Baptist Home Mission Society during the period from 1849 to 1866. On account of the Civil War the work was abandoned by the Baptists.

Several of the remains of the churches built by our missionaries were still standing thirteen years later when the Society began again to send missionaries. But the churches were scattered and all evidences of the work gone.

In January, 1928, Rev. Thomas D. New, for five years previously missionary of the Home Mission Board of the Southern Baptist Convention to the Pawnee Indians in Oklahoma, was commissioned by the Board to go to Albuquerque, New Mexico, and open a work among the Pueblo Indians, giving special attention to pupils in the two non-reservation schools at Albuquerque and Santa Fe, and the eighteen Government day schools on the two reservations, as well as the patients in the Indian Tubercular Sanatoriums at Laguna, and the Indian General Hospital at Albuquerque. The schools at Albuquerque and Santa Fe have an enrollment each of about 900 pupils. The day schools have an enrollment of about sixty to ninety each, according to the size of the village, or about 1,150 in the aggregate. It is hoped to reach the parents through these young people.

On Rev. New's first visit to the Laguna Hospital, he found nine Baptist patients. He organized them into a Baptist Sunday school, Miss Peggy Watt, a Cherokee patient from Oklahoma, teaching, and Rev. New supplying the literature. The First Baptist Church at Albuquerque began receiving Indian members into the church in June, 1927. They had received eight Indian members when our missionary, Rev. New, arrived. One week after his arrival the church gave a reception for his family at the church, and invited the Indians. Rev. New turned the occasion into an evangelistic meeting in which nine were converted and received into the church, and afterward baptized by him. He was given an appointment at the school, where he met the Baptist pupils regularly each week. The First Baptist Church has an Indian Department in its Sunday school.

On one occasion when Dr. Whittington of Little Rock visited the school with Rev. New, an outdoor meeting was held, at which twelve professed conversion. In some instances it is difficult to obtain the consent of the parents to the baptism of their boys and girls, due to the Catholic background. The church has now forty-two Indian members. There are said to be three hundred Indian families in the city, unconnected with any church. The opportunity for work among the Pueblos seems only limited by our lack of men and means. C. W. Burnett of the Osage Mission was appointed to the Pueblo work and located in Albuquerque in April, 1929, taking Rev. New's place, who returned to Oklahoma. Miss Eathyl Burnett and Mr. and Mrs. George Wilson, Indian workers, were appointed to the work and two missions at Isleta and Chical have been opened.

CHAPTER V

QUESTIONS

1. Tell of the conversion of Buffalo Meat.
2. What difficulties has the white man's treatment of the Indian made for the work of the missionary among them?
3. Tell the story of the camp meeting where "something happened."
4. Tell the story of Omboke and her triumph.
5. What were the successful methods employed by the women missionaries?

CHAPTER VI

THE INDIAN OF TODAY

I. EDUCATION

- Native education
- Beginning of schools
- Beginnings of Baptist schools
- Refusal of Baptists to accept contracts
- Baptist work in Government schools
- Schools at valley towns—Insawatte, Whittington
- Choctaw Academy, Blue Springs, Ky.
- Peter Folsom
- Choctaw schools at Provence and Armstrong
- Levering Mission
- Bacone College
- Cherokee Academy, Tahlequah, Okla.
- Nuyaka

II. AMERICANS ALL

- Points of spiritual contact
- Thomas Jefferson's policy
- Indians in Congress, in civil life, war heroes
- His flag and ours

I. EDUCATION

Education as practiced in early days among the Indian tribes is described in the *Handbook of American Indians.*

"The North American Indians had their own system of education through which the young were instructed in their coming labors and obligations, embracing the whole round of economic pursuits—hunting, fishing, handcraft, agriculture and household work, speech, fine arts, customs, etiquette, social obligations and tribal lore. The parents and grandparents were the teachers. The motive was pride; the stimulus flattery.

"In 1567 the agricultural education of the Indians was tried in Florida by the Jesuit, Fray Rogel, who selected lands, procured agricultural implements and built commodious houses. Early in the seventeenth century Franciscan missions were established among the Apaches and neighboring tribes, afterward to be abandoned, but forming the first link in the chain of causes which has brought these Indians through their minority under guardianship to mature self-dependence.

"One of the objects in colonizing Virginia, mentioned in the Charter of 1606 and repeated in that of 1621, was to bring the infidels and savages to human civility and a settled, quiet government. Henrico College was founded in 1618. The council of Jamestown in 1619 voted to educate Indian children in religion, a civil course of life, and in some useful trade. George Tharp, superintendent of education at Henrico, gave a cheering account of his labors in 1621, many Indian youths having been sent to England to be educated. William and Mary College was founded in 1691 and special provisions were made in the Charter of Virginia for the instruction of Indians. In 1656 provision was also made for the education of Indians at Harvard.

Until 1870 all Government aid for education passed through the missionaries. The first petition to the Government by an Indian for a school among his tribe was made by David Folsom, a Choctaw, in 1816. In 1819 the first appropriation of $10,000.00 was made by Congress for Indian education, the superintendent and agents to be nominated by the President. In 1823 there were twenty-one schools receiving Government aid, and the number increased to thirty-eight in 1825. The first contract school was established in 1869, but it was not until 1873 that Government schools proper were provided.

The Baptists at last came to the conclusion that receiving Government aid for denominational schools savored too much of union of Church and State, and discontinued the practice. In 1890, while Hon. T. J. Morgan was commissioner of Indian affairs, afterward corresponding secretary of the Baptist Home Mission Society, New York, Baptists succeeded in securing an Act of Congress discontinuing the contract system by which church schools received Government aid. A number of contract schools still exist in Oklahoma—Catholic, Presbyterian and Methodist—but these obtain their aid from tribal school funds and not from appropriations by the Federal Government.

The Government schools provide Sunday school, supply literature and Bibles and preaching services where the services of ministers can be secured. These must of necessity be non-sectarian. The regulations also provide for two hours' denominational training each week, when the pupils of any particular faith are grouped for that purpose. However, in many places only Baptists and Catholics seem disposed to take advantage of this provision. In many instances where the schools are adjacent to towns, the pupils are accompanied by an employe of the school.

In 1913 the Home Mission Board appointed a student missionary to give all his time to work in the twelve schools among the five Civilized Tribes, including Chilocco, and two Tubercular Hospitals, at Shawnee and Talihina, Oklahoma. He visits these schools and hospitals once each month, preaches and conducts training classes with the Baptist pupils. More than a thousand have professed conversion and been baptized as a result of this work.

In 1915 a student church was organized at the Chilocco Government School, which now has five hundred and sixteen members. In 1922 seven B.Y.P.U.'s were organized at Chilocco, and one at Bloomfield Academy in 1925. Miss Gladys Sharp has the oversight of the B.Y.P.U. work at Chilocco, and at Bloomfield the training is cared for by volunteer workers from the Broadway Baptist Church of Ardmore, Oklahoma. This is a very important and fruitful work; many conversions are reported, while training in denominational life prepares them for leadership in their home churches when they have finished school.

There are forty-two B.Y.P.U.'s reported in the Indian churches of the Southern Baptist Convention, with an enrollment of 713. An Indian B.Y.P.U. Convention was organized in Oklahoma, July 15, 1925, and a most enthusiastic meeting of the Convention was held in 1926, attended by representatives from ten tribes. There are also many Sunbeam Bands, several G.A.'s, two R. A. Chapters and one Y.W.A., all of which are linked with the W.M.U. work among the churches. In July, 1926, the Indian Associational W.M.U. was organized at the associational meeting at Pawhuska, Mrs. D. D. Cooper (Choctaw), president; Mrs. Chas. Allen (Pawnee), vice-president, and Mrs. Mary B. English, missionary, secretary.

During the early days of Baptist effort among the Indians, education seemed to them a necessity only as an adjunct to evangelization and never as an end in itself. While others spent their time and resources in educational effort to the neglect of evangelization, our Baptist fathers believed that if the Indians were to be saved it must be "by the foolishness of preaching." The missionaries "went everywhere preaching the Word," on horseback or on foot through the forest, by buckboard or mission hack. On the prairies they sought the Indians' wigwams or tepees, gathered them into groups under trees or in brush arbors, and later into church houses, and preached to them the "unsearchable riches of Christ." But education always seemed a necessity for Christian culture and the preparation of a native ministry and helpers.

The first educational work by Baptists in the South was among the Cherokees. Soon after Rev. Humphrey Posey, our first Baptist missionary to the Southern Indians, began work among the Cherokees in 1817, he established a school and mission at Valley Towns on the Hiwassee River in North Carolina and later one at Isawatte, Georgia. These schools had an honored history up to the time when the agitation concerning the removal of the Cherokees became the all-absorbing theme and they were discontinued.

Educational work among the Creeks began when, in 1822, Rev. Lee Compere of South Carolina was appointed by the General Association of the State of Georgia and opened a school, named Withington, for Creeks on the Chattahoochee River in Georgia. It was reported as fairly prosperous, but was discontinued in 1829. John Davis, who afterward became a missionary of the Board in the Indian Territory, was a product of this school.

In 1819 an Indian school was opened at Blue Ridge Springs, Scott County, Kentucky, called Choctaw Academy, Rev. Thomas Henderson, superintendent. Its story has been told in the chapter on Choctaws, since its history is very definitely linked with the evangelization of the tribe through Peter Folsom, a great preacher and Chief of the Choctaws, and Samson Birch, who were products of this school.

In 1832 a school among the Choctaws was opened by Rev. Chas. E. Wilson, near the Choctaw Agency on the Arkansas River, in Oklahoma, but was soon closed on account of an epidemic of smallpox. In 1837 a small school for Choctaws was opened in connection with the mission at Providence, about ten miles west of Ft. Towson and five miles from Red River. Though never large, in 1834, six years after its opening, the school had only twenty pupils; yet it was a great asset to the work of evangelizing the Choctaws. From it came many splendid young men and women, saved and equipped for usefulness in the kingdom of Christ.

In 1845 the Armstrong Academy was built and opened to pupils by Rev. R. D. Potts. The Choctaw Government erected the buildings, as was the custom in those days among the civilized tribes, and contracted with religious bodies to conduct the school. The school continued under Baptist management for twelve years. A great many of the pupils were baptized. Armstrong Academy was opened under the auspices of the American Indian Mission Association of Louisville, Kentucky. When the Indian work prosecuted under this organization was turned over to the Domestic and Indian Board of the Southern Baptist Convention in 1850, the contract was adjusted between the Choctaw Government and the new Agency. In 1855, request was made of the Domestic and Indian Board to take it over. They declined to do so, and in 1857 it was transferred to the Presbyterians. During the war it was suspended and afterward was opened by the United States Government.

In 1874 the Home Mission Board voted to accept the offer of the Creek Council to open a Manual Training School for fifty Creek boys and fifty Creek girls. The Board was to erect buildings, put the farm under cultivation and employ a superintendent and teachers. The Creek nation had to appropriate one hundred and sixty acres of land and make an annual appropriation of six thousand dollars toward the maintenance of the school.

In 1881 the Board received a legacy of $2,500.00 from the estate of Mr. Levering of Baltimore. Adding to this a like amount, it began building, looking to the opening of the Levering Mission School. The report of the Board that year reads as follows:

"The Levering School has been located on a tract of 220 acres of land and contract let for buildings and Rev. J. A. Trenchard elected superintendent."

In 1882 the Levering Mission was completed and paid for. The school opened on September 5 with 100 pupils, which later increased to 120. The farm was enclosed and sixty-five acres planted. The boys had done all the work. There was quite a religious interest among the pupils, fifteen having professed faith in Christ and been baptized. Thirty more were enquiring the Way of Life. Fundamental lessons from the Bible were printed on paper blackboards and placed on the wall to be rehearsed daily by the whole school until committed to memory, then replaced by others. The average attendance went to 110, and cattle were purchased for the use of the school. In 1884 the wife of Rev. Trenchard died. He resigned and left the Territory. Major I. G. Vore succeeded him as superintendent. Three years later Major Vore died and was succeeded by Rev. J. O. Wright.

Under the superintendency of Rev. J. O. Wright, the Levering School prospered more than ever, exerting a most happy influence in behalf not only of Christian education but in the development of industrial pursuits among these people. The reports show the girls especially took great interest in learning sewing of various kinds, and there was a good showing of their work. The boys assisted in the building on the campus. "We have erected an addition to the main building," runs the 1889 report, "twenty by fifty feet from a dining room. Our stock is doing well. We are now planting corn. We have about eighty-five or ninety acres and about fifty acres of millet. Our young orchard is doing splendidly. School full to overflowing."

The splendid financial management of Rev. Wright continued to be worthy of all praise. Complaints that the religious feature of the school had not been made as promiment as desirable were given prompt attention, and all proper endeavors were made to remedy any defect in this regard. The usefulness of this institution in lifting those who attended it to a higher plane of Christian civilization cannot be overestimated. Bro. Wright was in hearty sympathy with the fundamental purpose of the institution and much was accomplished.

But time brought its changes. Even this, the most fruitful effort made by Baptists toward Indian education, was fated to pass from their hands. In 1891 the report says: "The Levering School after this session will be no longer under the control of the Home Mission Board. The Creek nation, now possessing the largest per capita school fund of any people on earth, have wisely determined to terminate all education contracts with all mission boards and assume the entire responsibility for the education of their people. The Board has consented to the expressed desire of the nation." It is interesting to know the details of this transaction. It is briefly told in the report of that year: "The Creek Council paid the Home Mission Board $3,000.00 to reimburse them for money expended in buildings and equipment." Thus terminated nine years of the most successful and fruitful school work ever done by the Home Mission Board for the Indians. With the consent of the Levering heirs, the $2,500.00 so profitably employed for the time in this mission was appropriated by the Home Mission Board to finish paying off an indebtedness on the building of the First Baptist Church of New Orleans.

The story of the Choctaw Academy at Atoka begins also in the early days of our Home Mission Board's work among the Indians. It begins with the report of 1887:

"The Choctaws, under the leadership of Rev. J. S. Murrow, are diligently at work endeavoring to establish a Baptist school in that nation at Atoka, Indian Territory. They have already contributed liberally of their own means and ask but $500.00 to complete a well-arranged and commodious building, which will be a credit to their Christian enterprise and a blessing to their people."

The school was opened in the fall of 1887, with Mr. Frank Smith as the principal teacher, and an enrollment of about one hundred. In 1892 Mr. Smith was succeeded by Professor Edwin Rishel, who writes:

"Our school opened September 7 and has continued to increase in numbers and interest. Ninety-six pupils have been enrolled, forty-six of whom are Choctaw children. Most of these Choctaw children are orphans and would be neglected but for this school. All but two of the Choctaw children over sixteen years of age are Christians. Our school has a wide field of usefulness."

About 1907 the school was merged into the Murrow Indian Orphanage, and the buildings moved to Unchuka, where Rev. Murrow secured a large tract of land, three thousand acres, for the institution. Later, it was turned over to the Home Mission Society, New York, and two thousand acres more were secured, besides a site, consisting of eighty acres, near Bacone College. Through generous gifts from the Indians, three large brick buildings were erected and furnished for the Indian orphans. Two hundred forty thousand and five hundred dollars were donated by Indians for buildings and endowment for the Murrow Indian Orphanage.

The most enduring of these educational efforts has been Bacone College. In 1878 there came to teach in the Cherokee Male Seminary, Tahlequah, Indian Territory, a large school built and maintained by the Cherokee nation, a young man, A. C. Bacone, whose heart was filled with a deep desire to serve his fellow men. His struggles for an education had been many, but he had persevered through untold discouragements. Desiring to be of help to others, he chose teaching as a life work. A few years' contact with the Indians convinced him of the need for a Christian school where

Bible teaching would be stressed, and a native ministry trained and equipped for service.

Accordingly, in 1880, two years before the opening of the Levering Mission, there met for conference at the Cherokee Baptist Mission at Tahlequah, Rev. J. S. Murrow, Rev. Daniel Rogers, and Dr. A. C. Bacone, to discuss the opening of a school of the character suggested. They were each convinced that such a school was needed, but where was the money necessary to be had? Rev. Murrow jokingly said: "Dr. Bacone, if you will undertake the enterprise, I will be willing for you to have $100.00 per month, provided you can get it."

The suggestion was not made with any seriousness, but Dr. Bacone, after a moment of thought, replied, "I will do it," and leaving a position with a good salary, he moved into quarters at the old Cherokee Baptist Mission and opened a school with three Indian students in a small room. By the end of the year, he had enrolled fifty-six. After a few months small contributions began to be received from Baptist friends in the States. The following year help was promised by the American Baptist Home Mission Society of New York.

The school continued at Tahlequah for three years. In the meantime, after repeated efforts, the Creek Council was prevailed upon to donate one hundred and sixty acres of land, three miles east of Muskogee, and permission was given to locate the school in the bounds of the Creek nation.

Upon this wind-swept hill, overlooking the town, these three men of God knelt one day and dedicated these acres to God. Rev. J. S. Murrow, A. C. Bacone, and Daniel Rogers saw visions that day of a great school, where the

Indian young people from many tribes would come through the years for learning and inspiration. Two of them, Murrow and Rogers, both past ninety, still live (1929) to watch with increasing joy the fulfilment of their dreams. Dr. Bacone's body sleeps in an honored grave on the campus.

The first pledge toward a building was made by John D. Rockefeller, Sr., in 1885. With other contributions and a liberal donation from the Home Mission Society, a large three-story brick building was erected. On a bright morning in June, that year, Dr. Bacone and forty of his pupils came over from Tahlequah to dedicate the building and to hold their first annual commencement. Rev. George Hicks (Cherokee), who has given so many fruitful years of mission labor among the Western Indians, was one of the graduates that year.

As the attendance increased, other buildings were added and the farm improved. After Rev. Bacone's death in 1895, Mr. Farmer, from Iowa, was elected president. After a year he resigned, and Rev. J. H. Scott succeeded him. He continued in charge until 1907, when he was succeeded by Dr. Randall, who was president until 1917, when, on account of ill health, he resigned and Rev. B. D. Weeks became president.

During Mr. Weeks' administration the school had its greatest growth, both in the increased attendance and efficiency, also in buildings and endowment. Through his solicitations, with the help of friends of the school, $779,500.00 were secured in gifts from rich Indians for buildings and equipment for Bacone. A large class of Indian young men and women graduate each year from High School Department—a Junior College was added in 1927—and many of them enter our Baptist colleges and state universities. A Baptist student church, with Sunday school and B.Y.P.U., furnish ample opportunity for the evangelization and religious training of the students. The president of the school is the pastor of the church. The Home Mission Board's student missionary, Rev. Robert Hamilton, also preaches to them one Wednesday evening each month. The enrollment last year reached three hundred and fifty. Mr. Weeks resigned August 1, 1926, to accept the secretaryship of the Sequoyah Foundation, and Rev. Carl White, a product of Oklahoma and of the Oklahoma Baptist University, was acting president one year, when Mr. Weeks returned to the presidency.

Another educational effort by Baptists that was related to the growth of Bacone was Cherokee Baptist Academy at Tahlequah. When Rev. John B. Jones gave up his missionary work with the Cherokees, among whom both he and his father had labored so long and so successfully, the American Baptist Home Mission Society of New York purchased from him the tract of land which the Cherokee Council had deeded him, near Tahlequah, Oklahoma, upon which the Society had built a large brick house for a home and headquarters for the missionary. Mr. Jones was succeeded by Rev. Daniel Rogers, who became the missionary and pastor of the church at that place.

When Dr. Bacone undertook the work of establishing a school for the Indians, he began with three pupils on one of the rooms of this mission building. When, in 1883, the school, having outgrown the quarters, was moved to its present site near Muskogee, Oklahoma, it was chartered under the name, Indian University. For many years it bore that name, but was finally changed to Bacone College.

The missionaries among the Cherokees felt there was still need for a school at Tahlequah, and the Cherokee Baptist Academy was opened by the American Home Mission Society. Mr. J. T. Uzzell was appointed principal teacher. He remained in charge from 1887 to 1889, when Rev. A. J. Essex and W. H. Wilson served one year each, followed by Walter P. King, who served from 1891 to 1895. Mr. F. R. Shaver was in charge for one year, and was succeeded by Mr. J. C. Parks, who served from 1896 to 1901, when Walter J. Pack was placed in charge and remained seven years, until 1908. On his recommendation the Academy was discontinued, and the land and buildings sold. The proceeds were to be held by the Home Mission Society for the education of Cherokee youths at Bacone College. At the time of its discontinuance its enrollment had reached three hundred and twenty pupils, and the influence of the school was wider and greater than it had ever been before. Many of the leading Cherokees, both of the ministry and in the industrial and civic life of the Cherokee nation, received their education at Cherokee Academy during the twelve years of its existence. It was thought economy to combine the Academy with Bacone College to save the expense of administration, but the Cherokees have never attended in such numbers as they did their own school.

The story of Nuyaka Baptist Academy is especially interesting to Southern Baptists, for, since the closing of the Levering Mission in 1901, Southern Baptists had done no school work among the 158,563 Indians within the bounds of the Southern Baptist Convention until its establishment, with perhaps the exception of a small day school, maintained for a few years at Union, Mississippi, for the Mississippi Choctaws.

In 1921, the school funds of the Creek nation having become exhausted, the old historic Government school, Nuyaka Academy, was closed, and the property, consisting of forty acres of land, ten large frame buildings, equipped with beds, kitchen and dining-room furniture, and office and school equipment, was put up for sale at auction. It was bought in by Rev. J. M. Wiley, general missionary of the Oklahoma Baptist General Convention. A school was opened in a small way and continued for two years, its chief reliance being the tuition and charge for board received from the students. It was hoped that the Home Mission Board might come to its relief, but, on account of their distressing debt, it was impossible for them to undertake any new work.

In 1923 it was taken over by the Education Board of the Southern Baptist Convention, a corps of teachers and matrons employed, and about fifty Indian pupils enrolled. In 1925 they graduated their first class from the eighth grade, with a few taking high school work. In 1926 the enrollment reached above forty. Rev. L. B. Alder, Okmulgee, Oklahoma, is present principal teacher (1929). In the fall of 1929 this school was taken over by the Home Mission Board and is having a most prosperous year.

Miss Gladys Sharp, of Chickasaw Indian blood, was teacher in the grades during 1925 and 1926, a young woman of most attractive personality and a great asset to the school. She is a graduate of the Oklahoma Baptist University, Shawnee, Oklahoma, and took some training at the Baptist Missionary Training School, Fort Worth, Texas. She was a teacher in the public schools before coming to Nuyaka, and has consecrated her unusual gifts to the cause of Christian education among her people. She has since resigned to accept appointment by the Home Board as missionary to the students at Chilocco Indian School and among the Ponca tribe.

The school is situated in a beautiful section of Oklahoma, with about an equal portion of prairies and timber, a background of sloping hills, lake, river and mountains in the distance. Other tracts of land have been added, until they now have one hundred acres belonging to the school. Evangelization and religious training are stressed with success. Seven were recently baptized by Rev. Alder. Several boys and girls have dedicated their lives to definite Christian service. Fifteen Indian orphans are being maintained at the school. Some of the Indian churches are beginning to send in contributions to aid in their support.

II. AMERICANS ALL

That a people so susceptible to civilization and Christianization and to whom we owe so much should remain for more than three hundred years in the midst of a great Christian nation with so feeble an effort made to win them will be one of the most amazing chapters in our nation's history. Isaac McCoy wrote:

"No nation ever offered so few obstacles to the propagation of the gospel as the Indians."

They share with us our belief in a Great Spirit, the immortality of soul, a future world of happiness, and substitutionary suffering. Only 600 missionaries of all denominations, including Catholics, are maintained among the 372

Indian tribes in the United States. Over against this feeble force is set the counter influence of the vices of white civilization and the cruel wrongs inflicted. With the exception of a few tribes in the southwest portion of our country, native intoxicants were unknown, gambling was never indulged in, profanity is a by-product of our civilization, social sins and the consequent diseases were absent, truth and honor proverbial.

In an old manuscript of the Pilgrim Fathers is recorded the following significant incident, when Massasoyt came for a parley and signed the treaty of peace: "After salutations, our Governor kissing his hand, the king (Massasoyt) kissed him, and so they sat down. The Governor then called for some strong water and drank to him and (Massasoyt) drank a great draught that made him sweat all the while after." Thus we see that in those far-off days as now they first made the Indians drunk, then they fleeced them.

Thomas Jefferson, in his message in Congress, said: "In truth, the ultimate point of rest and happiness for the Indians is to let our settlements and theirs meet and blend together, to intermix and become one people. Incorporating themselves with us as citizens of the United States is what the natural progress of things will bring on. It is better to promote than retard it. It is better for them to be identified with us and preserved in the occupation of their lands than to be exposed to the dangers of being a separate people."

But the words of the poet are all too true of the Indian: "Of all sad words of tongue or pen, the saddest of these —It might have been." Had this suggestion of Jefferson been carried out, their progress need not have been retarded all these years, they need never have been dispossessed of their pleasant homes. "The Trail of Tears" as they treked across Tennessee and Arkansas, marked by the graves of four thousand Cherokees, need not have been.

Now, after three quarters of a century, our nation has adopted the policy outlined by this Southerner. Their lands have been allotted to them as individuals, secured to them by patent deed. They have been given full citizenship, tribal relations are dissolved, they are rapidly being absorbed by intermarrying with the whites and taking their places among us and sharing all we have. Every door of opportunity is now wide open. Except in a few states they share in our public schools and colleges.

They clerk in stores and banks, and many county and state offices are filled with credit by them. There has not been a legislature in Oklahoma since statehood in which there have not been Indian mnmbers. In 1926, in the United States Congress, there were two Indian Representatives who had served and been re-elected for years, Hon. W. W. Hastings, of the Cherokees, and Hon. Chas. F. Carter, Chickasaw. Senator Robert L. Owen was counted authority on banking laws in the United States Senate for many years. Senator Charles Curtis, a Kaw Indian, has long been floor leader for the Republican party in the United States Senate, and is now Vice-President of the United States. Hon. Gabe Parker served eight years as superintendent of Union Agency at Muskogee, Oklahoma, with forty-two thousand Indians and their interests under his care. Many millions of dollars passed through his office with never a hint of loss or scandal. Many are teaching in public schools. Two known to me personally are pastors of white churches.

Fifty-nine thousand are engaged in farming and stock raising, cultivating 610,486 acres of land, with total agricultural products $7,197,137.00.

Twelve thousand Indians served in the Army and Navy during the World War. Some made wonderful records. All made good soldiers. They excelled as scouts, their Indian gifts of keen sight and hearing making them invaluable to the Allies, and the use of their native tongue baffled the linguistic experts of the German Army attempting to "listen in" on their scouting parties.

Perhaps there is not recorded a more brilliant record than that of Private Joseph Oklahomba, a full-blood Choctaw of Company D, 141st Infantry, whose home is in Bismark, Oklahoma, and who received the Croix de Guerre under the order of Marshal Petain, Commander in Chief of the French Armies of the East. A translation of the orders is as follows:

"Under a violent barrage, dashed to the attack of an enemy position, covering about 210 yards through barbed wire entanglements, he rushed on machine gun nests, capturing 171 prisoners. He stormed a strongly held position containing more than fifty machine guns and a number of trench mortars, turned them on the enemy and held the position for four days in spite of constant barrage of large projectiles and of gas shells. Crossed No-Man's Land many times to get information concerning the enemy and to assist his wounded comrades."

It is of significant interest also that Sergeant O. W. Leader, a three-fourths blood Choctaw, was selected by the French Government as the model original American soldier of whom an oil painting should be made to hang upon the wall of the French Federal Building, where will be displayed types of all the Allied races.

Notwithstanding the almost insurmountable obstacles that have hindered their upward rise, they are contributing to our national life some of the splendid virtues of their noble sires. They are not "Vanishing Americans." One has only to stand and watch the long lines of Indian youth march by in some great Government school like Chilocco, to realize that here are "Coming Americans"—boys and girls eager to find themselves in this great American civilization of today. Given another generation of opportunity, they will begin to make themselves felt in every avenue of our national life.

A touching commentary of the attitude of these young men and women of the original American race is their unswerving loyalty to the flag of the United States. Historically speaking, it is the symbol of their conquests, but in a matchless devotion and a noble sentiment they have made it their flag. So will they out of their conquest, perhaps, make their peculiar contribution to the life of their nation, of qualities sorely needed just now.

An unknown Indian poetess has thus voiced the cry of her people:

"My race yet lives, it shall not die—
It has a mission to all earth,
And will the conqueror only heed,
My race shall prove its sterling worth.

"Unchain the Red Man, make him free
To struggle and to claim his own!
The world will find beneath his skin,
Staunch human flesh, good blood and bone.

"Give freedom to the Red Man's mind;
  Provide the tools with which he hew,
To carve his way as other men;
  And then my race shall live anew."

Rim

DATE DUE

~~FACULTY~~
~~AUG 23 '75~~
~~JUN 15 1976~~
~~OCT 21 '75~~
~~MAY 23 '86~~
~~MAY 22 1987~~
~~MAY 22 1987~~
~~JUN 15 1988~~
~~JUN 15 1989~~
~~JUN 15 1990~~
~~JUN 20 [illegible]~~

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